WESTERN LUMINARY.

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From the Presbyterian.

Letters to Presbyterians,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER XVI.

Sectarianism.—Conclusion.

CHRISTIAN BRETHREN,—It is now time that I draw to a close with this series of letters. Topics of discussion, indeed, and those of a deeply interesting character, are by no means wanting to furnish matter for its continuance. But I fear that I have already trespassed unduly on the patience of my readers. One subject, however, yet remains, on which I cannot forbear to make a few remarks before taking my leave. It is that which stands at the head of this letter.

There is, perhaps, no term in popular use more frequently misunderstood and preverted than the term *sectarian*. It is commonly used as a term of reproach; and yet it is often applied to a character and to measures highly commendable. In all such cases it is, of course, most unjustly applied. If any one manifest that he decisively prefers the doctrine and order of the church with which he is connected to those of any other denomination:—if he write a book to show the scriptural warrant of that doctrine and order, though he speak with ever so much kindness of other portions of the great Christian family;—or, if he habitually discover, in any way, a strong attachment to the church of which he is a member, and be willing to labour and make sacrifices for its benefit;—he is immediately stigmatized as a *sectarian*. If a body of professing Christians of any particular denomination, form a society, or lay a plan, for strengthening and extending that denomination;—or if an ecclesiastical judicatory be found taking measures for promoting the prosperity and enlargement of the churches committed to their care;—though all this be done with perfect inoffensiveness toward their neighbours, their conduct is immediately by multitudes, branded with the same revolting name. In short, in the estimation of many, to be warmly attached to the ecclesiastical body with which we have chosen to be connected, and to feel ourselves peculiarly bound to labour for its interest, justly exposes us to the charge of being "sectarians" and "high-churchmen." But can this be an enlightened or equitable estimate? Did not Christ and his Apostles manifest the strongest attachment to the truth, and an equally strong repugnance to error? Did they not utter some of the most solemn exhortations to search after truth; to hold it fast; and even to "contend earnestly" for it against all opposers? Did they not enjoin upon Christians to "observe all things whatsoever Christ had commanded them;" and to "keep all the ordinances as they were delivered unto them?" Was this *sectarianism?* Were they "high-churchmen" in the offensive sense intended? Jesus Christ had a most unfavourable opinion of the Pharicees and Sadducees in the days of his personal ministry: warned the people against their corruptions, as equally criminal and mischievous, and evidently laid the greatest stress on what he proclaimed as the way of life. Was he a *sectarian?* If not, why apply this term to those who are actuated by the same spirit, and walk in the same steps?

In countries where there is an *established religion*, these bodies which separate from the establishment, and form distinct religious parties or denominations, are called *sects*, and those who belong to them *sectaries*. But in countries where there is no established religion, there can be no sectaries or dissenters, in the technical sense of those words. All denominations are equally sects, that is, separate divisions or departments in the great family of nominal Christians. In such countries, for example in our own, when we speak of the Presbyterian sect, the Episcopal sect, the Methodist sect, the Baptist sect,—we simply mean,—without the smallest disrespect—to designate the different bodies of professing Christians known by these names respectively. It is indeed, at once a misfortune and a sin, that the church of Christ, which ought to be one *in name and in profession*, as well as in fact, should be divided into so many different denominations. But so it is. Now each of these divisions is a *sect*, or *section* of the general visible church. And yet the individuals who adhere to these several bodies, provided their adherence be characterized by mildness, candour, and inoffensiveness, are not wont, on that account, to be regarded with less respect, or to be loaded with opprobrious names. Their opinions may be erroneous, but as long as they adhere to them with sincerity, and without bitterness or rancour, they deserve no hard names They belong to a certain sect of the visible church. They prefer and peculiarly love that sect. They feel bound to use all fair and Christian means to promote its enlargement and prosperity. And all this, because they believe it to be that cause which is warranted by the holy Scriptures. Is this conduct wrong? As long as they entertain this opinion, would they be innocent if they did *not* act thus? A man then, may be a member, and a very devoted, zealous member of a sect, and yet not deserve to be stigmatized as a *sectarian*.

To be a *sectarian* is something very different. It is to be *inordinately, unworthily*, and *offensively* devoted to a sect. Those who deserve this appellation are habitually governed by party zeal; and that zeal is at once narrow and excessive. They can see little or no good out of their own denomination, and little or no evil within it. They are so blindly prejudiced in favor of their own church, and so blindly prejudiced against every other, that they can take no pleasure in the prosperity of any but their own. Hence the praises of their own they are constantly sounding; the advantage of their own they are exclusively seeking; and as to the edification of any other, they not only seldom think about it, or pray for it; but when it occurs, it really seems to give them pain, as an event adapted to demonstrate that there may be something good out of their own pale. In short, the *sectarian* is one who is shut up in his views and affections within his own little community, and seldom or never looks, with an enlarged mind, and a benevolent heart, beyond this narrow circle. When he is invited to unite in any benevolent enterprise, the first question which he asks, is—not, whether it will be likely to promote the interest of the Redeemer's kingdom; but what will be its probable bearing on his own sect? Not, whether the salvation of souls will be secured; but whether his own idol will be exalted. He feels much more concern that some little peculiarity of his own church should be extended and honoured, than that thousands of immortal beings should be made partakers of salvation under some other name.

I am deliberately of opinion that of real sectarianism, thus defined, there is less—much less in the Presbyterian Church than in any other body of professing Christians in the United States. If I were to make any exception to this remark, it would be in respect to our Congregational brethren of New England, most of whom so far as I know, stand on the same ground as ourselves, with regard to the point in question. Comprehending them with ourselves, then, I would again deliberately repeat, that, of *real sectarianism* there is much less in the Presbyterian Church than in any other body of professing Christians in the United States—perhaps I might add in the world. The great Searcher of hearts is my witness that I say this, not for the purpose of emblazoning and flattering my own denomination (for I have had occasion enough in these letters to find fault with it;) but because it is not possible, in my opinion, adequately to elucidate my subject without these statements. The truth is, we have hardly enough of the *esprit du corps* to prompt us to take the trouble of defending ourselves when attacked by other denominations. And this, not because we have a less clear conviction than others of the truth of our system; but because OUR SYSTEM ITSELF IS MORE PACIFIC AND LESS EXCLUSIVE than almost any other which holds to the importance of truth. For *one* instance in which a Presbyterian or Congregational minister says a word in the pulpit to recommend the peculiarities of his own church, or to the disparagement of other denominations, I will venture to produce *fifty* examples of this conduct in the churches around us. We can scarcely enter a Baptist church, without hearing the doctrine and practice of pedobaptism denounced and ridiculed; and very often, to my certain knowledge, offensive insinuations uttered, that the advocates of infant baptism are not sincere; that they know better; but have not the honesty to follow the dictates of conscience. In like manner, when a Presbyterian ventures into a Protestant Episcopal place of worship, he may sometimes, indeed, hear nothing offensive; but much more generally he will find himself revolted by claims of being the only true church; by the most extravagant praises of their Liturgy and prescribed forms; and by intimations that all who are out of the Episcopal pale are to be regarded as not churches of Christ at all, and as "out of the covenanted way of salvation." And how often, among our Methodist brethren, do their pulpits ring with invective or sneer against other denominations, and especially against what they deem the hydra of *Calvinism?* How often do they openly speak as if theirs were the only denomination which has any scriptural life and power! In fact, the frequency of such occurrences is a matter so notorious, that those of other churches who put themselves in the way of being assailed by the several sects which have been mentioned, expect, pretty much, as a matter of course, to have their feelings more or less invaded by sectarian claims, or hostile insinuations. Now, how seldom—how very seldom is any thing of this kind heard from a Presbyterian pulpit! Our ministers, in nine hundred and ninety-nine cases out of a thousand, utter nothing, either in prayer or preaching, but what any evangelical, pious Christian man, of any denomination might hear without the smallest offence. Nay, to say the truth, I cannot recollect to have witnessed or heard of, in the course of my whole life, a single instance of a contrary character, excepting where our ministers were called upon to speak in the *defence* of their ministry and creed against *violent attacks*. And very often, to my certain knowledge, such attacks have been passed over in perfect silence, either because it was supposed that they were too feeble to merit notice; or because it was feared that a proper notice of them might interrupt the peace of society, or at any rate, wound some individual feeling.

This striking *anti-sectarian* character of our beloved church, is, I may say without impropriety, sublimely exemplified by the unanimity and zeal with which our ministers and members unite in sustaining the great national benevolent institutions which are among the most signal glories of the day in which we live. Let any one look at the records of the American Bible Society; of the American Tract Society; and of the American Sunday School Union; to say nothing of other noble associations less unlimited in their nature and bearing;—let any one, I say, look at the records of these great national institutions, which have been the means of such incalculable good to our country and the world;—and then say whether eight, if not nine-tenths of all their support have not been derived from Presbyterians and Congregationalists. A few, indeed, of our Baptist, Episcopal and Methodist brethren are found among their patrons; but so few in proportion to their respective numbers, that we may pronounce with confidence, that if *we* and our Congregational brethren should all withdraw, the institutions in question would inevitably sink.

This ought to be known and understood. We are almost the only denominations in the United States, whose views of Christian doctrine, of the holy ministry, and of the Church of God are such as present no obstacle to our uniting in Christian enterprise with any and every other denomination who hold fast the essentials of true religion. Hence, I suppose, bigotry of itself will not deny, that all the great national institutions to which reference has already been had, are of Congregational or Presbyterian origin; were first brought into being by their charitable desire to unite with all others in doing good; and have ever since been sustained by the same laudable spirit. Some denominations, as to the mass of them, stood aloof from the beginning, and refused to take any part in these liberal enterprises. Others professed, in the outset, to come in, and be one with their brethren; but have since withdrawn and have set up separate Sunday School Unions, separate Tract Societies, and even separate Bible Societies for themselves; thus practically declaring, that even in the circulation of the "Bible without note or comment," they could not unite with other denominations! The different classes of Presbyterians, together with our Congregational brethren, are, so far as I can now recollect, the only Christian denominations in our country who have promptly, unanimously and perseveringly, without the least semblance of sectarian backwardness or bigotry, united in sustaining and bearing forward these precious monuments of Christian catholicism and benevolence. And yet, strange to tell! these very denominations have been more than any others, loaded with reproach as *sectarians*; and, most strange of all! few, it is believed, have been more forward in repeating and circulating this charge than some of the members of precisely those sects, who have been themselves most narrowly exclusive in their policy and conduct, and, of course, most justly liable to the very imputation which they so injuriously cast on us! It has been hard, indeed, to hear it trumpeted abroad, with the most clamorous zeal, that Presbyterians are governed by systematic sectarianism; that they are ambitious, high-church bigots; and this trumpeted by none more loudly or confidently than by those to whom we might with propriety say in the language of him who "spake as never man spake"—"Why beholdest thou the *mote* that is in thy brother's eye, and considerest not the *beam* that is in thine own eye? Or how wilt thou say to thy brother let me pull out the mote out of thine eye, and, behold a beam is in thine own eye?"

But, my Christian brethren, let none of these things move you! I have spoken of this as a fact strange to be told! But I recall the expression. It is not strange, It ought not to surprise or perplex any one. It is precisely what has happened in all ages. The most devoted, zealous and truly charitable and disinterested of all the followers of Christ, in a word, those who have most nearly resembled the Saviour himself, have been, in every period of the Christian Church, most bitterly reviled as ambitious, plotters of mischief, and enemies of mankind! So the Master himself was slandered. So the primitive Christians were perpetually followed with calumny. And so have those been ever treated, who were most distinguished for their expanded charity, and their distinguished devotedness to the best interests of mankind! There *are* religious denominations in our land whose narrow sectarianism is conspicuous and revolting in no small degree; who are perpetually denouncing and "unchurching" all other denominations; or, if not doing this, at least taking measures to build up walls between themselves and other churches, as high and as strong as those of *Babylon;*—and yet *their* sectarianism seems never to be thought of. The charge is seldom or never laid at their door. It would seem that *they* are considered as having a prescriptive right to indulge in this spirit and to manifest it in its most repulsive forms without notice. But if a Presbyterian happens to say a word in favour of what he believes to be the truth and order prescribed by Christ in his Church;—even if it be in the strictest *self-defence*—he must expect to hear himself denounced without ceremony as a narrow "sectarian," and his conduct ascribed to ambitious and sinister motives.

But, I say again, my Christian friends—let none of these things move you. The same thing has happened to the best Christians and the best churches that the world ever saw. None are so apt to imagine the existence of bigotry in their neighbours, as the fiercest bigots. None so ready to suspect others of a proselyting and encroaching spirit as those who are most entirely under the government of this spirit themselves. The truth is, as you can scarcely ever persuade the selfish and fraudulent man that all men are not actuated by the same principle with himself; so in religion, the most narrow minded and exclusive *propagandists* are ever found to be most clamorous, and most obstinate in charging a similar spirit on the most devoted and disinterested labourers for the benefit of mankind. Be not surprised, then, that infidels and hostile sectarians have united in charging Presbyterians with aiming at a religious establishment. Most of those who make the charge, cannot but know that it is false Our history and our public formularies contain testimony on this subject, which demonstrates that every such charge is a calumny. But no matter for that. It answers the purpose of some scoffers, and of some professing Christians to repeat the charge, and to ring upon it all the changes which ingenuity and sectarian motive can suggest. Heed it not. Go straight forward in that humble, benevolent, catholic and devoted course which your professed principles require; and commit your cause to Him who judgeth righteously.

Imagine not, however, that in order to avoid the charge of "sectarianism," it will be necessary, or even desirable that you should give up the peculiarities of your own church. It were just as reasonable to tell the head of a family, that in order to establish a character for general benevolence, he must abandon all special care of his own house-hold, and spend his whole time in taking care of the families of others. This would be as contrary to Scripture as to natural affection. Equally false and absurd would it be to tell any man that, in order to exemplify the character of a Bible Christian, he must relinquish that peculiar system of doctrine and order which he believes to be laid down in Scripture, and contend for nothing but that in which all classes of Christians agree. Would this be acting the part of a faithful *witness* for Christ? Would this be "holding fast the form of sound words once delivered to the saints?" Would this be "observing all things whatsoever Christ has commanded," and "keeping the ordinances as they were delivered unto us?" Suppose all professing Christians to take this course, and what would, long since, have become of the peculiar and most precious truth and order of the Gospel? It can never, surely, be an act of fidelity to our master in heaven to abandon what he has commanded us to hold fast; or to allow complaisance to those around us to interfere with that testimony which is incumbent upon us as disciples of Christ. If you believe the doctrines and government of the Presbyterian church to be agreeable to the word of God, it is undoubtedly, your duty to maintain them in their purity and to extend their influence as far as possible. Be not afraid, then, of adhering to the peculiarities of your own denomination, with meekness, but at the same time with unwavering fidelity and zeal. Every principle of truth, honor, and consistency demand it of you. If you prefer the Presbyterian church to every other, because you think it most scriptural, ought you not to be willing to avow and manifest that preference? Those who would stigmatize this course as "sectarian," would have loaded with the same unjust reproach the blessed Saviour and his inspired Apostles.

But, while I say this, let me entreat you conscientiously to avoid the spirit of "sectarianism" properly so called. Hold fast your own opinions, and maintain with affectionate fidelity the institutions of your own particular department of the great Christian family; but let not your affections be *confined* to that department. Ever cherish a spirit of candour, forbearance, and brotherly love toward all who bear the image of Christ by whatever name they may be called. Never forbid any to "cast out devils," nor regret to hear that they have in fact cast them out, "because they follow not with us." Rather rejoice that good is done, by whomsoever effected; and that religion flourishes, within the bosom of whatever church it may be. This was the spirit of the Apostle *Paul*. "Some preach Christ," said he, "of good will, and some of envy and strife. What then? Christ is preached; and I therein do rejoice, yea, and will rejoice." It is not your duty to think equally well of all denominations;—but it *is* your duty to think as favorably of all, as the word of God will allow you; to love all; to pray for the spiritual prosperity of all, and to rejoice when you see evidence that God is present by the power of his Spirit and his Word in any. It is not your duty to believe that other churches, which differ materially from yours, are as near the scriptural standard as yourselves:—but it is your duty to acknowledge and honour piety in them wherever it appears; and to love sincere and ornamental religion in one of another denomination more than cold, heartless formality under the Presbyterian name. Leave to others the habit of continually sounding the praises of their own church, and depreciating the character of other churches. Your time, and all your best energies ought to be employed, not in fighting with your fellow Christians, but in opposing the great adversary of God and man, and in doing good to the souls of men. Abhor and avoid a *proselyting* spirit. I might mention adherents to certain sects who, whenever they hear of an unusual religious attention in any place, immediately commission their emissaries to go in among the serious inquirers,—not to instruct them in the way of salvation,—but to perplex and ensnare them with the peculiarities of their own body. This is one of the most unworthy and revolting arts of sectarianism, and ought to be cordially despised. Let nothing of this kind be laid to the charge of Presbyterians. Be ever ready to unite in affectionate intercourse, and in doing good with any and all denominations who appear to have the spirit of Christ, however they may differ in circumstantials from your own. In a word, let it be seen that the Presbyterian church is the most liberal church in the land; that it has fewer points of repulsion than any other; that its whole spirit and structure admit of more free intercourse with sister churches than any other; that it is much more intent on being a truly pure, spiritual, and actively benevolent church, than on a great enlargement of its *size*, or great increase of outward *splendour;*—in fine, that it is much more anxious to see the world converted to the holiness and happiness with which Christ came to bless mankind, than to see the peculiarities of its own body obtaining universal dominion.

Manifest this spirit; pursue this course;—and it will infallibly "turn to you for a testimony." It will, beyond all doubt, recommend you to the wise and good. You may not in this way, grow so rapidly as some other denominations; but your growth will be more fair, honest, and healthful than upon any other plan. The friends of social and ecclesiastical purity will rise up and call you blessed. I am aware that, by pursuing this course you may sometimes give a temporary advantage to the insidious votaries of sectarian zeal. For there is no doubt that some of the most bigoted devotees to ecclesiastical sect, with the language of the most exemplary catholicism on their lips have been found meanly availing themselves of invited intercourse with other denominations, to increase, by indirect methods, the numbers and consequence of their own. Be on your guard against such base arts; but rather resolve, in all cases to suffer wrong than to do wrong. It is in spiritual as in temporal things, that what is gained by sinister methods, is seldom enjoyed either permanently or with comfort.

I have sometimes heard it suggested, that as several other large and important churches have withdrawn from the American Bible Society, the American Sunday School Union, and the American Tract Society, and have established corresponding societies within their own denominations exclusively;—it might be expedient for the Presbyterian church, in a sort of self-defence, to do the same thing; and to set up a Presbyterian Bible Society; a Presbyterian Sunday School Union; and a Presbyterian Tract Society. Suggestions of this kind, from whomsoever they may come, ought in my view, to be decisively repelled, as altogether unwise, and as highly mischievous in their tendency. If Presbyterians and Congregationalists were to abandon those national institutions, they would undoubtedly fall. And instead of being permitted to fall, they ought rather to be borne forward with increasing patronage, and extended with daily growing zeal. What though they do not immediately minister to the growth of the Presbyterian church, as such? They minister to that cause which, I trust, is dear to the heart of every pious Presbyterian;—the cause of Christ, and of human happiness. That ought to be quite enough to command for them our faithful support, and our fervent prayers.

Nor ought our patronage of those great national institutions to induce any forgetfulness of the peculiarities of our own church. Presbyterians universally, I hope, consider it as their duty to lend their hearty, and persevering support to the American Bible Society, by means of which the holy Scriptures, "without note or comment," are circulated far and wide. Yet this circumstance does not prevent their taking care that those views of Gospel truth and order which they believe are taught in the Bible, should be faithfully imparted by pastoral labor, and other means, to themselves and their children. They take up the precious volume if they are faithful, where the Bible Society leaves it, and cause it to be explained and applied, agreeably to what they consider as its genuine import, to all within their own pale. Now, if you pursue the very same course concerning the American Sunday School Union, and the American Tract Society, you will in my opinion act wisely. Patronise those institutions with more and more efficiency, every year. They are not, indeed, ministering to the extension of Presbyterianism. But they are doing what is far better. They are labouring with zeal, and with a benefit which no man can now calculate, to promote the great cause of knowledge, virtue and religion in every part of our land. When we help them by our funds, by our prayers, and by our adoption, as far as we deem expedient of their plans and publications; we are helping forward that great cause. Is this a small matter? Is this an object from which any Christian hand should be withheld? What though the publications of those Societies, respectively, do not teach us and our children *every thing that we ought to learn?* They teach much that is precious; much by which we may all essentially profit; and by which millions out of our own pale are every day profiting. Of course when we contribute to their circulation, we confer an inestimable blessing on our beloved country, and enlarge the boundaries of Christ's kingdom. When we wish the children in our Sabbath-schools, and the rising generation in all our churches, to be instructed in those things which relate to our own peculiar views of doctrine and order as Presbyterians, it would be surely very unreasonable to expect the Sunday School Union, and the Tract Society to do this for us. Their design forbids this. Our own denominational interests forbid it. Each particular ecclesiastical body can do this work best for itself. If we have Catechisms, or other appropriate manuals of Christian instruction, let us *superadd* them to the excellent works which the national institutions provide. Those institutions cannot possibly do more than furnish the means of that *general* instruction in Gospel truth, in which all evangelical denominations agree Having done this, is it a hardship for each church to take up the matter where these general manuals leave it, and to *add* that careful instruction in any thing and every thing which it may be desirable for all our children and church members to know as Presbyterians? In this way every church may be perfectly Catholic, and yet perfectly faithful to its own formularies. In this way, sectarianism properly so called, may be completely avoided, and yet every Christian denomination do full justice to its own distinguishing peculiarities. If Presbyterians, as a body, had all the zeal, and all the attachment to their own denomination which generally characterize our Methodist brethren, without a particle of that spirit of exclusive bigotry which too many of that body manifest; together with a love to the image of Christ wherever it appeared, and a readiness to unite in doing good with all who bear that image, which I rejoice to say many Presbyterians cherish—we should have that *beau ideal* of Christian catholicism, which I should be glad to recognise in every member of our beloved church.

And now, my Christian brethren, I must bring to a close a series of letters, in which I sometimes fear I have put your patience to a severe trial. For the kind treatment which they have received, even from those to whom they were not acceptable, I feel deeply grateful. My first prayer is, that what I have written may be in some degree useful, by promoting that cause of truth and love which, unless I am deceived, is dear to my heart;—my next, that it may be received with that fraternal spirit, from which it has certainly flowed.

I am one of those, my Christian brethren, who not only wish to be known as a decided Presbyterian: but who are also firmly persuaded, that the edification, and even the continued existence under any respectable form, of the Presbyterian Church, absolutely depend, under God, on a faithful adherence to our public formularies; and that this adherence cannot be attained, but in some such way, and on some such ground as I have attempted to delineate in these letters. If we cannot cordially meet on this ground, I, for one, have no hope of our continued union. It will be to little purpose that we patch up from year to year, a series of compromising decisions, for the purpose of quieting each difficulty as it arises. Unless we can unanimously resolve to ADHERE TO OUR PUBLISHED PRINCIPLES;—TO ABIDE BY THE ECCLESIASTICAL CONSTITUTION which every minister and elder in our body, if regularly in office, has solemnly promised before God and man, faithfully to maintain;—we may be nominally one; we may quarrel on together for a little while longer; but we cannot long walk together. Discord, strife, and at no great distance of time, a total rupture must be the consequence.

If there be any within our bosom who are reckless of these consequences, I must be allowed to say, "O my soul come not thou into their secret; unto their assembly be not thou united!" They may be *called* Presbyterians; but they are not worthy of the name. And if the melancholy consequences of which I have spoken should ensue, they will have an awful amount of guilt lying at their door. The guilt of still further rending the body of Christ; of destroying much individual Christian peace; and, probably, in the end, of plunging thousands of immortal souls into remediless ruin, will cleave to their skirts. If this direful catastrophe should come, may I be so happy as to stand among those who can "take God to witness that they are clean from the blood of all men!" May I be found among these who shall be "weeping between the porch and the altar, and saying—spare thy people, O Lord, and give not thine heritage to reproach; save them, and lift them up forever!"

But it is not yet too late to avert this evil; nor can I yet despair of ultimate safety and peace. To effect this, all that is necessary is, that we unanimously resolve to be genuine, consistent, honest Presbyterians. No retractions; no new system of measures; no humiliating concessions, on either side, are demanded. If we simply determine, as one man, to bear true faith and allegiance to the church, whose constitution we have solemnly subscribed, tranquility and harmony will, with the blessing of God, follow of course. We may love as many good objects as we please, and labour as much to do good as we please, out of our own pale, provided we be faithful to our obligations within that pale. To so reasonable a demand, can any brother find it in his heart to refuse assent? I trust not. O, if we could see such a spirit once more pervading our beloved Zion, how honourable would it be to religion! how comfortable to ourselves! how useful to our troubled world! what a happy pledge of the approach of that period when the name of Christ shall be one, and his praise one, from the rising of the sun even unto the going down of the same!

Christian Brethren, farewell! Grace, mercy and peace be multiplied to you from God the Father, and the Lord Jesus Christ, through the eternal Spirit! Amen!

So prays your affectionate brother and fellow-servant in Christ, SAMUEL MILLER.

Princeton, May, 1833.

DOMESTIC RELATIONS.

The following is an extract from Professor PORTER'S Lecture on the 'Domestic Relations.'

"As yet, I have said nothing on the conjugal relation, a relation which surpasses all others in tenderness and intimacy. If it be criminal to enter into this without affection, it is equally so to suffer affection to die away and those kind attentions which affection prompts, to be discontinued. Did not the world supply instances we should think it impossible for a man to be so devoid, not only of the attachment corresponding to the vows he had taken, but of generosity and principle, as to be otherwise than kind and attentive to this connexion. To the truly virtuous man there is something sacred in the very name of *wife*. The woman of feeling and refinement who takes it, does so with an affectionate and confiding heart.—She brings her hope of earthly happiness to a point.—She adventures every thing in the traffic of affections. Disappointment here is final—remediless disappointment—and her portion ever after, is that of a desolate heart. These are reflections which will habitually occur to a man of feeling, and exert a most salutary influence, when in moments of care, vexation, and pain, he is hardly sensible of the fondness that dwells in his heart. No man can be what he should be in this relation, without adding to a warmth of attachment, the stability of principle."

THE APOSTOLICAL PLAN.—"Upon the first day of the week let every one of you lay by him in store as *God has prospered him*, that there be no gatherings when I come." 1 Cor. xvi. 1, 2. Let this be literally done. On the Lord's day morning, let the Christian believer ask himself how far the Lord has prospered him, and how much he can afford for his Master's cause—a cent—a shilling—a dollar. Let him actually *lay this aside*, in an appropriate place. It will in a year's time amount in almost every case to twice as much as the same person would otherwise have given.—*Presbyterian.*

REFLECTIONS ON PROVIDENCE.—We know not what temporal advantages are most conducive to our interest, and frequently with equal eagerness and ignorance, solicit those things which would be pernicious to us. God alone knows what will help us, and what will hurt us; and all our prayers should be offered as with dependence on his *goodness*, so with entire submission to his *wisdom*. "Give us, O Lord, the things which are most convenient for us, whether we desire them or not; and keep from us, we beseech thee, all evil things, even though we should wish and earnestly pray for them."

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. NO. XIV.

RULE OF FAITH.

Philadelphia, May 2nd, 1833.

To the Rev. John Hughes.

Sir,—At an early day in the present controversy, "with all the pomp and circumstance of war," you announced to the American public your confident determination "TO DRIVE THE PLOUGHSHARE OF REASON, EVIDENCE, AND ARGUMENT, THROUGH THE RADICAL DELUSION OF PROTESTANTISM." It now becomes that candid public, rather than myself, to judge whether you have redeemed a pledge so self-confident and presuming. The smile which was provoked by the perusal of these lofty pretensions, was probably succeeded in many a Protestant's breast, as well as mine, by the recollection of Ahab's admonition to Benhadad, "*Let not him that girdeth on his harness boast himself as he that putteth it off.*" Sounding epithets, your readers find, are not synonymous with solid arguments; and the skill of the Jesuits, and the mad zeal of the Crusaders, with all the engineery of Rome, must ever prove themselves impotent against "the truth as it is in Jesus."

Nothing can more strongly evince the weakness of your cause, and your own consciousness of it, than your repeated efforts to divert me from the course of the discussion, by the introduction of various and irrelative details.—As to the Rev. Dr. Miller, whom you so feebly assail, and so indelicately introduce, it is superfluous for me to say to you, or to the country, that he stands in no need of defence from me. Your notice of his triumphant exposure of the devices and errors of your church (in a late letter addressed to Presbyterians,) is good proof of the efficacy of that appeal. As it regards your proffered bet of $500 you may not be aware that Protestants are not accustomed to gamble; and if, as I *suspect*, he should not close in with the wager you have laid, you must attribute his declining it to our principles, and not to our fear of defeat. I am pleased to find Dr. Miller, in one of his works published more than twenty years ago, distinctly avowing that "*the Bible is the only infallible and the sufficient rule of faith and practice*;" and you will excuse me for expressing my utter amazement, that any one who claims a character for either candour or common sense, should see any contradiction between this proposition and another, which maintains *that the church is bound to be careful, that those whom she receives intrepret this rule as she thinks right, before she agrees to walk with them in ecclesiastical communion.* Does it imply any contradiction to the principle that the rule is infallible and sufficient, that a body of Christians refuse to receive any but those whom they consider as interpreting this rule in a scriptural and correct manner! And, besides, does not every Confession of Faith profess to found itself *solely on the Scriptures;* to receive nothing but what the Scriptures teach; and to receive it simply and solely, because it is found there! It is, therefore, a definitive evidence of what a church *does* believe, not an authoritative rule by which *to* believe, and of what the Bible *does* say, not what it *should* say.

In reference to the extract from the Vermont Chronicle, true or false, we freely allow that Presbyterian churches *may* become Unitarian, and that at different times certain congregations *have* become so. But if there be weight in the fact, where does its pressure lie! Thousands of congregations, millions of individuals, yea, nations, in chief part, and they the most enlightened, free and virtuous, of the ages in which they lived, once Roman Catholics, and who under that denomination never read the Bible, have at different times become evangelical Protestants and from that hour have been diligent, devout, and affectionate students of the Bible. Does this prove that their former profession and creed were erroneous! It must be so, according to your argument.

And now a final word in regard to your slander of our Confession of Faith. And it is simply this, that your misstatements, so pertinaciously repeated, though greatly to your own detriment, are its best defence.

I. Your vain struggle to extricate yourself from the difficulties of your argument on the Jewish Sanhedrim as an infallible judge of controversy, moves one's compassion. Having been driven to the alternative (on your own principles) of justifying the crucifixion of our blessed Lord, or of rejecting the doctrine of infallibility, you say "even in the conspiracy against his life, when Caiaphas declared it expedient that one man should die for the people," the Evangelist adds, that "this he spoke *not* of himself; but being *the High Priest of that year*, he prophesied that Jesus should die for the nation." John xi. 15. Then you plainly mean to say that as Caiaphas delivered a true prophecy as High Priest, he was infallible in doctrine. Now in the same council, by the advice of the same High Priest it was determined that Christ should die; and we are told that (John xi. 53) "*from that day forth they took council together, to put Him*, (Christ) *to death.*" Either then, (by your argument,) the High Priest was infallible in *the prophecy*, and *fallible in the decree*, that is fallible and infallible at the same time; or else Christ was righteously condemned.

You proceed thus, "You ask me then, was the tribunal appointed by Almighty God in the old law, fallible or infallible! Answer; it was infallible, until it was superseded by *Him*, to whom, 'was given all power in heaven and earth.' Did they decide wrong! Answer; They decided wrong, because Christ had already *proved to them*, that he was the Messiah, and they shut their eyes against the *evidence of truth*. The term of their commission had virtually *expired*." Here then, you admit "*that this tribunal was infallible until it was superseded.*" When was it superseded! Was it superseded *before the death of Christ*? Was it not *after* this decree, that Christ died, and in the act of breathing out his soul unto death, said "IT IS FINISHED!" Was it not *a ter* this that he arose from the dead, instituted Christian Baptism, and commissioned the Apostles "to go into all the world, and preach the Gospel to every creature!" Then, was this tribunal superseded at the time of that decree! On what a precipice's brow do you stand, rather than give up your fatal system!

Probably, afraid of this dreadful dilemma, you attempt to explain by adding—"*the term of their commission had* VIRTUALLY *expired!*" But what do you mean by *virtually* expired! Either it had, or had not, expired. If it had *actually* expired, why do you say *virtually*—only! If it had not actually expired, it was still existing, and hence by your reasoning infallible; and therefore we are again brought to the horrible conclusion, that Christ was righteously put to death."

You admit that "a tribunal" (for example the Church of Rome or its Pope and Council) "may be *superseded when it is proved to them, that they shut their eyes against the evidence of the truth; consequently your church may* be superseded, and of course lose its infallibility. How striking in this connexion does the Apostle Paul's warning to the *Roman Church* appear, especially as he by divine inspiration was comparing the *Jewish* with the *Roman Church*.—"And if some of the branches be broken off, and thou, being a wild-olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear: for if God spared not the natural branches, *take heed* lest he also spare not thee." Rom. 11th chapter.

This passage proves without a question that the Church of Rome *may* be cast off, like the Jewish Church. And here we see the presumption of your church, in first calling herself supreme and universal, and then contending that if *she* fails, the *universal Church fails!* The universal, the true Church of Christ cannot fail; and the only way to prove that it can, is to prove that the Church of Rome means the only true and universal Church.

II. You have not even attempted to answer the body of my arguments on the "Apocraphal Books." For example, why did the Jews reject them! especially as they had (you say) "an infallible tribunal until superseded by the coming of Christ!" Why did our Lord and his apostles sanction their rejection of them! Why, for several centuries after the death of Christ, are ancient writers, and the earliest catalogues silent about them! Why do some of these catalogues explicitly exclude them from the canon! *It is a fact that the oldest Syriac version does not contain these books.* I assert also the following propositions concerning these books, and shall prove them, if you dispute them.

1st. They possess no authority whatever, either external or internal, to procure them admission into the canon of Scripture.

2d. They contain many things which are fabulous, contradictory, and directly at variance with the canonical Scriptures.

3d. They contain passages, which are in themselves, false, absurd, and incredible.

4th. They do not even claim to be inspired. And yet they are made by your "infallible church," a part of the Holy Word of God!

III. You seem to be utterly unwilling to meet the question which was put to you in the words of the Rev. Mr. M'Guire. He allowed "THAT THE CATHOLIC HAS TO EXERCISE HIS PRIVATE JUDGMENT UPON THE SCRIPTURE PROOFS OF THE AUTHORITY OF THE CHURCH." Dr. Milner says in his "End of Controversy," chapter 13, "Hence it is as clear as noon-day light, that by solving this one question, *which is the true church?* you will at once solve every question of religious controversy that ever has, or that ever can be agitated." "It is agreed upon then that all we have to do, by way of discovering the true church, is to find out which of the rival churches, or communions, is peculiarly One, Holy, Catholic and Apostolic." "Yes, my dear Sir, these marks of the true church are so plain in themselves, and so evidently point it out, *that fools cannot err*, as the Prophet foretold, Isaiah xxxv. 8, in their road to it. They are the *flaming beacons*, which forever shine on *the mountain at the top of the mountains of the Lord's house, Isa.* 22."

Bellarmine also thus writes:

"Dicimus ergo, notas Ecclesiæ, quas adferemus, non facere evidentiam veritatis simpliciter, quia alioqui non esset articulus fidei, hanc ecclesiam esse veram ecclesiam; neque ulli invenirentur qui id negarent, sicut nemo invenitur, qui neget sententias, quas Mathematici demonstrant, sed tamen efficiunt evidentiam credibilitatis, juxta illud Psalm 92. 'Testimonia tua credibilia facta sunt nimis.' Apud eos autem qui admittunt Scripturas divinas, et historias ac Patrum veterum scripta, faciunt etium evidentiam veritatis. Tametsi enium articulorum fidei veritas non potest nobis esse evidens absolute, tamen potest esse evidens ex hypothesi, id est, supposita veritate Scripturarum; quod enim a scriptura evidenter verum, suppositis Scripturis."

We say, therefore, that the marks of the church which we shall adduce, do not plainly (or of themselves) constitute the evidence of truth, because otherwise it would not be an article of faith *that such a church is the true church*, nor could any persons be found who would deny that article, just as no person can be found who will deny the points which the mathematicians demonstrate. Yet they (the marks of the church) constitute the *evidence of credibilty* according to the 92d Psalm. "*Thy testimonies are very credible.*" But among those who admit the Divine Scriptures and histories, and the writings of the ancient Fathers, they constitute the evidence of truth. For although the truth of the articles of faith is not *absolutely* evident, yet is evident *by hypothesis*, that is, the truth of the Scriptures being admitted; for *whatever is evidently deduced from the Scriptures*, is evidently true, the Scriptures being admitted. Chapter 3, Book 4, concerning the marks of the church.

Such are the admissions of your standard writers. Then it is acknowledged, that the marks of the true church are not self-evident, but that the proofs of them must be *deduced from the sacred Scriptures.* It is also acknowledged that there is *one subject* on which *private judgment* must be exercised, viz. *In finding out from the word of God, the marks of the true church. All the passages* of the word of God, then, that go to show which is the true church, are to be judged of by private judgment. There are fifteen marks of a true church mentioned by Bellarmine, viz: 1. "*The name Catholic.* 2. *Antiquity.* 3. *Duration.* 4. *Amplitude of Believers.* 5. *The succession of Bishops.* 6. *Agreement in doctrine with the primitive church.* 7. *Union of the members among themselves and with the Head.* 8. *Sanctity of doctrine.* 9. *Efficacy of the doctrine.* 10. *Holiness of life.* 11. *The glory of miracles.* 12. *The light of Prophecy.* 13. *Confession of adversaries.* 14. *The unhappy end of the church's enemies.* 15. *Temporal felicity.*" These marks must be found out, before you know whether the Greek, or Episcopal, or Roman, or Presbyterian, or any other church, be the true church. But a very large amount of Scripture is to be interpreted in order *to find* the true church. For example, to make out the 6th mark, a man must know what the doctrines of the Primitive church were, (in a word must know the whole word of God) before he can compare its doctrines with those of the churches now existing.

So too in finding the 8th mark, "sanctity of doctrine." Bellarmine tells us, "The church is said to be holy, because its profession contains nothing false as to doctrine of faith; nothing unjust as to doctrine of morals." It is true Dr. Milner says (as quoted above) "*these marks of the church are so plain in themselves, and so evidently pointed out, that fools cannot err in their road to it.*" But when you come to examine the proofs which are brought from the Scripture, they will be found as a whole to be less clear than the body of Scripture is, and far less so than those portions of the word of God on which fundamental doctrines and practical duties rest.

If *private interpretation* is ruinous in the use of all other Scripture, why is it not ruinous here! If *private interpretation* is sufficient to explore the whole word of God, in order to find out the true Church, why is it not sufficient for the rest! And if truth stands out as clear as the mountain tops, so that the fool cannot err, in whatever relates to the church, how does it become suddenly and impenetrably dark in all things relating to Jesus and salvation, to sin, and holiness, to all doctrine, and all duty! If *private interpretation* may, with moral certainty, and indisputable credibility, lay the foundation of your whole system, why may it not avail for the whole volume of truth, and the whole catalogue of doctrine! Here then, by the admission of your own writers, *private interpretation* is the only guide in a search after salvation, and all the articles of faith; for you say, there is no salvation out of the true Church, and the true Church alone teaches infallibly the articles of faith; and private interpretation must find out the true Church! Is not this, then, a ruinous chasm; a palpable contradiction; a most disingenuous and deceitful argument!

It may simplify and enforce the above remarks to give the following dialogue between a Romanist and a Protestant, extracted from an able work on the subject of infallibility.

Papist. I pity your condition, Sir, to see you live at such uncertainties for your religion, and obstinately refuse to consult that living oracle and infallible judge, whom God hath placed in his church, to decide all controversies in faith and worship.

Protestant. Sir, I thank you for your charity; and though I do not find myself so uncertain as I perceive you think I am, yet I should be glad of such an infallible guide as you talk of, if I knew where to find him.

Papist. He is to be found in the church of Rome; for that is the church which is the pillar and ground of the truth; there is St. Peter's chair, whom Christ made the supreme governor of his church, whom he commanded to feed his lambs and his sheep; that rock on whom Christ promised to build His church, and that the gates of Hell should not prevail against it; and, therefore, in communion with this church and in obedience to the supreme pastor of it, you cannot err.

Protestant. But pray how shall I be sure of this!

Papist. Do you ask that now, when I have referred you to such plain texts of Scripture for the proof of it!

Protestant. Will you allow me then, to interpret these texts according to my own private judgment! And why then may I not use my judgment in other matters! for I think all the articles of my creed are as plain in Scripture, as that the Pope or church of Rome is the supreme infallible judge; and indeed, if I must stand to my own judgment in this matter, I can find no such things in these texts as you have alleged.

Papist. Your own judgment! No, by no means; this causes all the heresies in the world, that men will presume to judge for themselves.

Protestant. What course must I take then!

Papist. You must stand to the judgment of the church, which cannot err; and whatever heretics say, she will tell you, that these texts prove the church's infallibility.

Protestant. Hold, Sir, what is it we are to prove!

Papist. That the church is infallible.

Protestant. And this I must prove from Scripture!

Papist. Yes.

Protestant. And must not rely on *my own judgment* for the sense of Scripture, but on the interpretation of the church!

Papist. Right, this is the true Catholic way.

Protestant. That is, I must take the church's word that she is infallible!

Papist. No, you must believe the Scriptures, which say so.

Protestant. But I must believe the Scripture, not because I understand this to be the sense of it, but because the church so expounds it!

Papist. Right, for heretics expound it otherwise.

Protestant. And what is it *then but to take the church's word for her own infallibility; to believe it because she says it herself, or to believe it because she makes the Scripture say it! And so then you can never be infallibly certain of your church's infallibility;—and of course you can never be infallibly certain that its teaching is true.* Then as to any doctrine, *say the divinity of Christ*, Protestants believe it, because the inspired word of God in its plain and obvious sense clearly teaches it. Papists believe it because the church says so—and they believe the church to be infallible because they think the plain and obvious sense of Scripture teaches it. In a word the faith of the Protestant is resolved into the infallibility of Christ and his Apostles—whereas the faith of Papists is resolved into the infallibility of Popes and councils. "Whether it be right in the sight of God to hearken unto you more than unto God, judge thou!" Peter, Acts iv. 19.

IV. *It is agreed between us, that one great end of the infallible rule of faith established by Christ, was to determine disputes in his Church.* (See rule 2d.) One of the artifices of your reasoning upon the rule of faith, is to insist that no rule is infallible which does not finally settle all disputes, and since the Bible fails to settle all disputes it cannot be, (you say) an infallible rule of faith. Now all that you can say of your boasted rule of faith (unless you resort to fraud or force) is that it settles disputes among all who will submit to it. The same in the strictest sense is true also of the Bible. But if men will not submit to the Bible, then disputes cannot be determined by the Bible. If men will resist its authority, and pervert its true meaning, then we say there is no remedy on earth. You on the contrary insist that there is. We say if the Bible is not sufficient nothing is, and they who go beyond it and resort to other means, are guilty of fraud, usurpation, and rebellion against God. In a word, —I shall prove that the *method of determining disputes in the Church of Rome, is anti-scriptural, and anti-Christian, and, therefore not that infallible rule established by Christ.*

1st. In order to secure a pretended and apparent union, you draw a distinction between DOCTRINES and OPINIONS. All those points upon which the Church is divided, however important, are called *opinions;* and those are called *doctrines*, upon which you are agreed. Of course, you are always *agreed* upon doctrines or points of faith. Thus, for example, it is a cardinal doctrine with you, that your church is infallible. But where this infallibility is located, is a matter of *opinion*, or in other words, it is a thing about which you are not *agreed.* The least observation will convince any one, that infallibility is useless, unless you can locate it. Suppose, for example, I wish to bring a suit before the Supreme Court of the United States. When I ask, "who compose this court," and "where this court holds its sessions," I seek for information which it is indispensable for me to possess, in order to secure a decision. Now what if it should be replied, "there is a Supreme Court appointed by the Pesident of the United States, with the approval of the Senate, which is supreme judge in certain controversies; but who compose this court, and where it holds its sessions, is a matter of *opinion.*" "It is not *agreed who they* are, or *where* they meet; but this court, and this alone, takes cognizance of such cases!" Is it not equally absurd to say that there is a living infallible judge of controversies in the Church of Rome; but *who* he *is*, or *where* he has his *seat*, we are not *agreed*; it is a matter of *opinion*; we cannot tell! It seems to be the *opinion* of Mr. Hughes, that the Pope and the council united are infallible; a host of writers are of *opinion* that infallibility is seated in the Pope; and another host commit it to the church universal. But it is not a *doctrine* in any case; it is only a matter of *opinion.* Again, the church of Rome has for ages been divided upon the question, "whether the Virgin Mary was conceived in the womb of her mother, with the same purity that is attributed to Christ' conception in *her* womb." Multitudes contend for both sides of the question. If it be true that she was thus conceived, that is, *immaculately*, then the Bible account on the whole subject of sin is utterly false. It is therefore a question of immense importance. Yet even the Council of Trent were divided on this question, and the heated disputants were finally left unsatisfied, and the question unsettled; and finding it could not be made a *doctrine* without a schism, they finally agreed to decline any interference with the point in dispute, and leave it *undecided and free.* Now by such a procedure your church holds out a show of union, when in fact evengelical Protestants do really agree more in doctrines that are essential to salvation, than the members of the church of Rome. As to agreement in "doctrines that are damnable," we confess we covet it not; and in this respect, yield to you the unenviable distinction of such a concert.

Here let me add, that this is a very curious process for an infallible church. Why leave some points untouched! Why ignorant; or if *informed* about them, why *silent*, on some points, and infallibly certain and fiercely zealous about others! Does the Holy Ghost enlighten only the "hemisphere" of truth to the eye of Rome! Do "light and darkness thus dwell together" in the Roman Councils! Why, for example, are you so infallibly certain that *infants cannot be saved without the baptism of a Priest, and that his baptism is null without his intention in administering it*, and yet not be able to say whether *all* the race were conceived in sin! Why hold one part as *opinions* and another part as *doctrines*! Have you not said (see letter 3d, tenth head) "*that Christ never inculcated the belief of an opinion!*" Why then as *all are doctrines*, do you not *teach* all! If you are *ignorant of some*, then how are you infallible! If you *withhold* your decision for fear of schisms, is not your union a fiction or a fraud!

2d. *But when this passive way of settling disputes fails, you have a more vigorous method*, at which we have before hinted. It is worthy of a more distinct and ample exhibition. And here I refer to your own Bellarmine, who (as you inform me) is a standard writer with you, who was the nephew of a Pope (Marcellus the 2d;) was a cardinal in the church; and, above all, whose works received the sanction of the Pope. I extract parts of the 21st and 22d chapters of his 3d book on the laity.

Posse hæreticos ab ecclesia damnatos temporalibus pœnis et etiam morte mulctari.

CHAPTER 21st.

That heretics condemned by the church may be punished with temporal penalties, and even with death.

Nos igitur breviter ostendemus hæreticos incorrigibiles ac præterticos incorrigibiles ac præsertim relapsos, posse acdebere ab ecclesia rejici, at a saeculari potestatibus temporalibus pœnis atque ipsa etiam morte mulctari.

Primo probatur scripturis. Probatur secundo sententiis et legibus imperatorum, quas ecclesia semper probavit. Probatur tertio legibus ecclesiæ. Probatur quarto testimoniis Patrum. Probatur ultimo ratione naturali. Primo hæretini excommunicari jure possunt, ut omnes fatentur, ergo et occido. Probatur consequentia quia excommunicatio est major poena, quam mors temporalis. *Secundo* experientia docet non esse aliud remedium, nam ecclesia paulatim progressa est et omnia remedia experta; primo solum excommunicabat deinde addidit multam pecuniariam; tum exilium, ultimo coacta est ad mortem venire: mittere illos in locum suum. *Tertio*, falsarii omnium judicio merentur mortem; at hæretici falsarii sunt verbi Dei. *Quarto*, gravius est non servare fidem hominem Deo, quam feminam viro; sed hoc morte punitur, cur non illad: *Quinto*, tres causæ sunt propter quas ratio docet homines occidendos esse; prima causa est ne mali bonis noceant; secunda est, ut paucorum supplicio multi corrigantur.—*Multi enim quos impunitas faciebat torpentes supplicia proposita excitant; et nos quotidie idem videmus fieri in locis ubi viget Inquisitio. Denique hæreticis* obstinatis beneficium est quod de hac vita tollantur; nam quo diutius vivunt eo plures errores excogitant, plures pervertunt, et majorem sibi damnationem acquirunt.

Posse hæreticos ab initio sui usque huc nullum combussit hæreticum ergo non videtur esse voluntas Spiritus ut comburantur.

Respondeo, argumentum hoc optime probat, non sententiam, sed imperitiam, vel impudentiam Lutheri: nam cum infiniti propemodum, vel combusti, vel aliter necati fuerint, aut id ignoravit Lutherus, et tunc imperitus est, aut non ignoravit, et impudens, ac mendax esse convincitur: nam quod hæretici sint saepe ab ecclesia combusti, ostendi potest, si adducamus pauca exempla de multis.

Argumentum secundum; experientia testatur non profici terroribus. Respondeo, experientia est in contrarium; nam Donatistae, Manichaei, et Albigenses armis profligati et extincti sunt.

Argumentum decimum tertium; Dominus attribuit ecclesiæ gladium spiritus, quod est verbum dei, non autem gladium ferri; immo Petro volenti gladio ferreo ipsum defendere, ait: *Mitte gladium tuum in vaginam.* Joan 18. Respondeo, ecclesia sicut habet Principes Ecclesiasticos, et seculares, qui sunt quasi duo ecclesiæ brachia, ita duos habet gladios, spiritualem, et materialem, et ideo, quando, manus dextera gladio spirituali non potui hæreticum convertere, invocat auxilium brachii sinistri, ut gladio ferreo hæreticos coerceat.

Argumentum decimum octavum: Nunquam Apostoli brachium seculare contra hæreticos invocaverunt. Respondet S. Augustinus in epist. 50. et alibi, Apostolos id non fecisse, quia nullus tunc erat Christianus Princeps, quem invocarent. At postquam tempore Constantini.... Ecclesia auxilium secularis brachii imploravit.

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Argumentum decimum octavum: Nunquam Apostoli brachium seculare contra hæreticos invocaverunt. Respondet S. Augustinus in epist. 50. et alibi, Apostolos id non fecisse, quia nullus tunc erat Christianus Princeps, quem invocarent. At postquam tempore Constantini.... Ecclesia auxilium secularis brachii imploravit.

The mere translation of these infamous passages, discloses the very "mystery of iniquity" which for ages has been working in the church of Rome.—Here we have the extraordinary fact, that the Old Testament and the New, the laws of the Church, the testimony of the Fathers, the history of the Church, reason, the good of *other* men, and even *mercy* towards the unhappy victims, are all adduced, in one cumulative argument, to prove that the Church of Rome *has the authority, and that it is her duty, to put to death men who differ incorrigibly from her in their doctrines!* You will hardly say *these are opinions;* for here we find that he adduces, 1st, *ecclesiastical law!* Nor can you say that the church did not burn these heretics, but that the civil power did it; for we see, 2d, that "*the civil power* (as stated above) *is one of the arms of the church, and its sword one of the swords of the church;*" and that "*the church has always approved*" the edicts and acts of Emperors in this way; and that "*heretics were often burned by the church!*" Perhaps you have read the life of George Wishart, who was martyred by your Cardinal Beaton, of bloody memory. In it, you will find, that, when the Cardinal failed to secure from the Regent the condemnation of Wishart for heresy, without a fair trial, he returned, for answer, that he had sufficient authority to condemn heretics, without the interposition of the civil power; and accordingly he actually tried, condemned, and burned Wishart, in despite of the distinct prohibition of the Regent of the country. 3d. This, your standard author, calls Luther a fool or a knave, for denying that the church had burned heretics. He says, "*almost an infinite number of heretics were burned by the church*," *and instances the Donatists, Manicheans, and Albigenses.* 4th. He tells us, that the only reason why the church did not burn heretics before Constantine, was, that *there was no prince who would do it;* but as soon as she could have it done, she did it. Query. Why is it not done in the U. States! It is done in Spain! I beg Mr. Hughes to tell us why! 5th. And this is the *unchangeable church!* Of course, she is the same *now* that she was *then;* and would, if she could, do the same now she ever did. She does not lack the *will*, but the *power:* and woe to this land if that power be ever acquired! 6th. This passage may be compared with the long extract which I gave in letter No. 8, from the Great Lateran Council, decreeing the destruction of heretics, which you so strangely passed, on a former occasion.

Illustration from History—Massacre of St. Bartholomew.

Mezerai's History of France, fol. vol. 2. p. 1098. (Paris 1646.) During two months, this horrible and cruel tempest overspread France, in some places more, and in some less, and destroyed not less than 25,000 persons. Davila, page 275, says, The report constantly prevailed, that in the course of a few days not fewer than 40,000 of the Huguenots had perished.

The holy father and all his court displayed a great rejoicing, and went in solemn procession to the church of St. Louis, to render thanks to God for so happy a success.

The following extracts from the letter of Pope Pius V. book 3. let. 45. incontestably proves that the massacre of St. Bartholomew owes its origin to the vindictive councils of the Popes. "To our most Dear Son in Christ, Charles, the most Christian King of the French. The public joy of this city has very much augmented our pleasure, which at the first certain intelligence of so great a victory, rejoiced and does rejoice. The fruit of this victory consists in this, that by a just animadversion, the wicked heretics, the common enemies being removed out of the way, its former peace and tranquility may be restored to that kingdom." Thuanus in his History, book 53, tells us, that on the news of this massacre being received at Rome, it was instantly resolved, that the Pope with the Cardinals should straightway go to the church of St. Mark, and should solemnly return thanks to the Lord for so great a blessing conferred upon the Roman See and the Christian

CAPUT 22d.

Solvuntur objectiones.

Superest argumenta Lutheri atque aliorum hæreticorum diluere. Argument primum, ab experientia totius ecclesiæ: *Ecclesia* inquit

CHAPTER 22d.

Objection answered.

It remains to answer the objections of Luther and other heretics. Argument 1st. *From* the history of the church at large. *The church*, says Luther, *from the beginning, even to this time, has never burned a heretic.* Therefore it does not seem to be the mind of the Holy Spirit, that they should be burned! I reply, this argument admirably proves not the sentiment, but the ignorance, or impudence of Luther; FOR AS ALMOST AN INFINITE NUMBER WERE EITHER BURNED! OR OTHERWISE PUT TO DEATH, Luther either did not know it, and was therefore *ignorant*; or if he knew it, he is convicted of impudence and falsehood—for *that heretics were often burned by the church may be proved by adducing a few from many examples.*

Argument 2d. *Experience shows that terror is not useful* (in such cases.) I reply EXPERIENCE PROVES THE CONTRARY—FOR THE DONATISTS, MANICHEANS, AND ALBIGENSES WERE ROUTED, AND ANNIHILATED BY ARMS.

Argument 13th. The Lord attributes to the church "*the sword of the Spirit, which is the word of God,*" but not the material sword; nay, He said to Peter, who wished to defend him with a material sword, "*put up thy sword into the scabbard.*" John 18th. I answer; *As the church has ecclesiastical and secular princes, who are her two arms; so she has two swords, the spiritual and material; and therefore when her right hand is unable to convert a heretic with the sword of the Spirit, she invokes the aid of the left hand, and coerces heretics with the material sword.*

Argument 18th. The Apostles never invoked the secular arm against heretics. Answer, (according to St. Augustine, in letter 50 and elsewhere,) *The Apostles did it not, because there was no Christian Prince whom they could call on for aid. But afterwards in Constantine's time,...the church called in the aid of the secular arm.*

The more translation of these infamous passages, discloses the very "mystery of iniquity" which for ages has been working in the church of Rome.—Here we have the extraordinary fact, that the Old Testament and the New, the laws of the Church, the testimony of the Fathers, the history of the Church, reason, the good of *other* men, and even *mercy* towards the unhappy victims, are all adduced, in one cumulative argument, to prove that the Church of Rome *has the authority, and that it is her duty, to put to death men who differ incorrigibly from her in their doctrines!* You will hardly say *these are opinions;* for here we find that he adduces, 1st, *ecclesiastical law!* Nor can you say that the church did not burn these heretics, but that the civil power did it; for we see, 2d, that "*the civil power* (as stated above) *is one of the arms of the church, and its sword one of the swords of the church;*" and that "*the church has always approved*" the edicts and acts of Emperors in this way; and that "*heretics were often burned by the church!*" Perhaps you have read the life of George Wishart, who was martyred by your Cardinal Beaton, of bloody memory. In it, you will find, that, when the Cardinal failed to secure from the Regent the condemnation of Wishart for heresy, without a fair trial, he returned, for answer, that he had sufficient authority to condemn heretics, without the interposition of the civil power; and accordingly he actually tried, condemned, and burned Wishart, in despite of the distinct prohibition of the Regent of the country. 3d. This, your standard author, calls Luther a fool or a knave, for denying that the church had burned heretics. He says, "*almost an infinite number of heretics were burned by the church*," *and instances the Donatists, Manicheans, and Albigenses.* 4th. He tells us, that the only reason why the church did not burn heretics before Constantine, was, that *there was no prince who would do it;* but as soon as she could have it done, she did it. Query. Why is it not done in the U. States! It is done in Spain! I beg Mr. Hughes to tell us why! 5th. And this is the *unchangeable church!* Of course, she is the same *now* that she was *then;* and would, if she could, do the same now she ever did. She does not lack the *will*, but the *power:* and woe to this land if that power be ever acquired! 6th. This passage may be compared with the long extract which I gave in letter No. 8, from the Great Lateran Council, decreeing the destruction of heretics, which you so strangely passed, on a former occasion.

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Finally, Fleuri in his Ecclesiastical History, vol. 23. book 173. p. 557, tells us, Gregory the 13th, only regarding the good which he thought likely to result from this, to the Catholic religion in France, ordered a procession, in which he himself joined, from the church of St. Peter's to the church of St. Louis, to return thanks to God for so happy a result; and to perpetuate the memory of this event, he caused several medals to be struck, wherein he himself is represented on the one side, and on the other side an angel carrying a cross in one hand, and a sword in the other, exterminating the heretics.

Allow me to add one item more to this delectable catalogue. Among the extracts from Bellarmine given above, there is this distinct approval of the inquisition: "WE DAILY SEE THE SAME RESULTS (viz. the good done in putting an end to heresy) IN PLACES WHERE THE INQUISITION FLOURISHES." You are not a stranger, I suppose, to Joannes Devotus. HIS INSTITUTIONS have the highest sanctions of your Church at Rome itself, *as containing nothing contrary to faith or good morals.* Of course, his authority will not be questioned; and as his writings are of comparatively recent date, (1793) they give us glances at the Roman Church in our own times. I omit the original, because so much has been already introduced. But it is open to your inspection, if you have it not in your possession, vol. 4th, tit. 5th, page 101—118, under the head "*Inquisitors of Heretical pravity*," he gives the following statements. "The cause of instituting the Tribunal called the Inquisition was this. At first every Bishop in his own diocese, or a number of Bishops assembled in a Provincial Council, made inquisition of those errors which arose in the diocese or Province; but the more weighty matters were *always referred* to the Apostolical seat (Rome;) and thus every Bishop or Provincial council took care to bring to its proper issue whatever was decreed by the Apostolical See. But in process of time, when greater evils pressed, it became necessary for the Pope to send legates into those regions in which heresy had long and widely spread, that they might assist the Bishops in restraining the audacity of abandoned men, and in deterring Christians from foreign and depraved doctrines. But when new errors daily sprung up, and the number of heretics was greatly increased—seeing that the legates could not always be at hand, nor apply the proper remedy, it was determined to INSTITUTE A STANDING TRIBUNAL, that should always be present, *and at all times, and in every country*, should devote their minds to preserving the soundness of the faith, and to restraining and expelling heresies as they arose. Thus it was, that the *Inquisitors were first appointed, to perform the office of Vicars to the Holy See.* But as in a matter so weighty as the preservation of the purity of the faith *the Inquisitors* needed that close union of mind, and sentiment, which is proper to the Apostolical See, as the centre of unity, *there was instituted, at Rome by the Popes an assembly or congregation of Cardinals in which the Pope presides.*, *This congregation is the head of all Inquisitors, over the whole world; to it they all refer their more difficult matters; and its authority and judgment are final.* It is rightly and wisely ordered that the Pope's office and power should sustain this institution. For he is the centre of unity and head of the church: and to him Christ has commited plenary power to feed, teach, rule, and govern all Christians." Now from this it appears, 1. That according to the government adopted at Rome, the Inquisition is a constituent part of their system;—and that it is established wherever they have such a foot-hold as to make it possible. Buchanan found one even at Goa, in the East Indies. Whether there be one in this country, is a *matter of opinion.* But it is *sound doctrine* to have it if possible. 2. The Pope is the head of the Inquisition over the whole world—and the congregation of the cardinals at Rome is the supreme court of the Inquisition; of course it is to the Pope, and his cardinals, we are to look as the authors, originally, of the unparalleled enormities which have characterized this bloodiest institution in the history of the world.

Let me here give another word of history.

A critical History of the Spanish Inquisition, by D. J. A. Llorente, formerly Secretary of the Inquisition, &c. &c., translated from the Spanish manuscript in the presence of the author, by Alexis Pellier. 2d edit. (Paris 1818.)

It is the Inquisition which has ruled in Spain from the year 1481 to the present day, of which I undertake to write the history, *Tom.* 1. p. 140.

Recapitulation of all the victims condemned and burnt,	31,912
Burned in effigy,	17,695
Placed in a state of penance with rigorous punishments,	291,450
Total,	341,057

Tom. 4. p. 271.

When the French obtained possession of Spain, under Joseph Bonaparte, Llorente obtained permission to examine all the archives of the Inquisition. His work, therefore, is the most authentic that is extant. When we come to speak of these subjects as principal, and not illustrative topics, we design, Providence permitting, to make such disclosures of its history as truth demands. But now let it suffice to say that this is the institution which Bellarmine praises, as a fine method of settling disputes! On this plan we grant you that it is easy to "*determine dis

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 29, 1833.

THE GENERAL ASSEMBLY.

The last papers received in this city from Philadelphia, are dated Thursday, the 16th of May. As this was the day on which the General Assembly convened, they, of course, could contain no notice of its proceedings. We are gratified, however, to be enabled to lay before our readers, the following notice of the first two days' proceedings of the Assembly, extracted from a letter received from the Proprietor of this paper, who is now attending the meeting of the General Assembly, as a commissioner from the West-Lexington Presbytery.

"*Philadelphia, May* 17, 1833.

"The General Assembly of the Presbyterian Church met in the 7th Presbyterian Church in this City, yesterday morning, at 11 o'clock; and was opened with a sermon by the Rev. Jas. Hoge, D. D., the Moderator of the last Assembly, from Ephesians 5th chap. 25th, 26th and 27th verses: "As Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." The sermon was delivered in Dr. Hoge's usual solemn and impressive style; and presented, in a plain and lucid manner, an exhibition of christian doctrine and duty, in order to the purity, peace, and prosperity of the church.

After public worship, the Assembly was constituted with prayer; after which the names of the delegates who were present were enrolled; when a recess was had until half past 3 o'clock.

At half past 3 o'clock, the Assembly met, and proceeded to the election of a Moderator. Whereupon, the Rev. Wm. A. M'Dowell, D. D. of South Carolina, was unanimously elected. After attending to some minor business, the Assembly adjourned till 9 o'clock this morning.

At 9 o'clock this morning the Assembly met. The most of this day has been occupied in the appointment of Committees, the reception of Complaints, Appeals, &c.; and preparing for business. From the number of documents presented, it is anticipated that we shall have a pretty long session; and from the spirit manifested thus far, I still hope, that, upon the whole, it will be a much more pleasant meeting than the last. I think we have an excellent Moderator. He is brother to Dr. John M'Dowell, the Permanent Clerk of the Assembly.

There were two cases before the Assembly this afternoon, which produced a considerable discussion. The first was, the application of a committee man for a seat in the Assembly. After some investigation, it was moved that his case be referred to the Committee of Elections. This course was objected to, on the ground, that the principle was already settled, that no committee man should be entitled to a seat in this body; and that it was the duty of the Assembly at once to give a decided negative to this application,—that the case had come fairly before them; and they were as competent to decide it as any committee could possibly be. The professed object of the advocates of the reference was, to give the applicant an opportunity of privately withdrawing his paper. The reference was, refused, by a vote of 119 to 116: after which, by a vote of the house, the committee man had leave to withdraw his application.

The other case, was a paper from a Presbytery in North Carolina, (I think,) desiring the opinion of this Assembly, as to the propriety of the Presbyterian churches in that region, holding inter-communion with the followers of Wm. C. Davis, who was some years ago deposed from the office of the Gospel Ministry, by the Presbytery of which he was then a member; which deposition (if I rightly understand the case) was afterwards confirmed by the General Assembly. A motion was made, in substance, that it be left to the ministers and church sessions to act in this matter as it should seem right in their own eyes. This motion was opposed, on the ground, that it was one of those plain cases, which a regard to Presbyterial order required the Assembly promptly to decide in the negative. The house adjourned without coming to a decision, and the matter will be brought up again to-morrow morning."

THE ANNIVERSARIES.

The last religious papers from New-York are almost entirely occupied with the proceedings at the Anniversary meetings of the different benevolent Societies, recently held in that city. The number of meetings of this description this year, is said to be nearly double that of any previous year; and the number of strangers, from all parts of the Union, who attended them is represented as proportionably large. We are glad to see an increasing interest in these truly noble and philanthropic institutions. Our limited space this week will allow us to give but a very brief outline of the proceedings at these interesting meetings. A copious abstract of the Annual Report of the American Bible Society will be found on our last page. In a future number, we shall take further notice of these annual meetings.

AMERICAN SEAMEN'S FRIEND SOCIETY.—This was the fifth annual meeting of this Society. It was held on Monday, the 6th inst., at the Chatham street chapel. The meeting was addressed by the Rev. Messrs. Kirk of Albany, Sayre of Buffaloe, and Jackson of New-York city. The receipts of the year amounted to $9,226; the expenditures, to $9,300.

The Rev. Mr. Kirk moved the acceptance of the Report. He remarked in the course of his address, that there had been a glorious triumph on the Erie canal. It had become a *cold water* canal. The temperance pledge had been adopted, by the boatmen and others, almost universally, "from Erie to the Hudson."

The Rev. Mr. Sayre gave a history of the wonderful change that had been wrought within the last two years, on Lake Ontario and the river St. Lawrence. In one port where several vessels had been detained by a storm, the sailors united, and held a two days' meeting, all the services of which were conducted by themselves! In Buffaloe the captains of steam boats and other vessels had agreed to build a large house of worship.

NEW-YORK SOUTHERN S. SCHOOL UNION.—The field of operations of this Society embraces the 12 southern counties of the state of New-York. The fourth anniversary was held on Tuesday, at 11 o'clock, A. M. Addresses were delivered by the Rev. Messrs. Norton and Lansing of New-York, and the Rev. Mr. Welch and Thomas Bradford, Esq. of Philadelphia.

NEW-YORK SABBATH SCHOOL UNION.—The annual meeting of this Society was held on Tuesday evening, at the Dutch Reformed Church. Rev. Dr. Milnor in the Chair. The meeting was addressed by the Chairman, Rev. Dr. McCartee of New-York, Rev. Messrs. Nevins of Baltimore, Bacon of New-Haven, and Thomas Bradford, Esq. of Philadelphia.

AMERICAN TEMPERANCE SOCIETY.—The 4th annual meeting of this Society was held at the Chatham street chapel, on Tuesday evening. John Tappan, Esq. Chairman of the Executive Committee, presided. The meeting was opened with prayer, by the Rev. Spencer H. Cone, of the Baptist church. Extracts from the Annual Report, accompanied by impressive remarks, were read by the Rev. Justin Edwards, Secretary of the Society. The meeting was also addressed by Gerrit Smith, Esq. and the Rev. President Fisher.

We learn from the Annual Report read at this meeting, that there are now a *million* in this country and Europe, who have signed the Temperance pledge. The number of Societies in the United States exceeds *five thousand;* more than twenty of which are State Societies. More than *two thousand* distillers have ceased to make the poison, and more than *six thousand* have ceased to sell it. Upwards of *seven thousand* vessels now navigate the ocean, which do not carry with them the destructive material.

AMERICAN PEACE SOCIETY.—This Society held its eighth anniversary at Clinton Hall, on the 7th inst. S. V. S. Wilder, Esq. in the Chair. The Secretary in his Annual Report, referred to the progress of the Peace Societies of Europe as affording much matter for gratulation and encouragement. A Missionary is employed by the London Peace Society; who has recently made several tours, and organized Peace Societies in some of the principal cities in England. A *hundred and thirty-five* dissertations have been received as candidates for the premiums offered some time since, for two dissertations on the subject of a "Congress of Nations." Forty-seven ministers have handed in their names, pledging themselves to preach once a year on the subject of Peace.

AMERICAN TRACT SOCIETY.—The eighth annual meeting of this association was held on Wednesday, the 8th inst., at 10 o'clock, A. M. The President, S. V. S. Wilder, Esq. in the Chair. Upwards of three millions and a half of Tracts were circulated during the past year. Receipts, $62,000. The whole number of the Society's publications, is 648. The whole number of auxiliaries, 1,000; 115 added last year. After the reading of the Annual Report by the Rev. W. A. Hallock, Corresponding Secretary, addresses were delivered by the following gentlemen: Rev. John W. Chickering of Bolton, Massachusetts, Hon. Theodore Frelinghuysen of New-Jersey, Rev. G. H. Ludlow and Rev. S. H. Cone of New-York.

AMERICAN HOME MISSIONARY SOCIETY.—This was the seventh annual meeting of this Society. It was held on Wednesday evening, in the Chatham street Chapel. The President, Hon. S. Van Renssalaer of Albany, took the Chair. The report of the Committee was read by the Rev. Mr. Peters; after which the meeting was addressed by Rev. Mr. Peters, Rev. Dr. Hoge of Ohio, Thomas Bradford, Esq. of Philadelphia, and the Rev. Messrs. Plumer and Armstrong of Virginia.

AMERICAN BIBLE SOCIETY.—This was the 17th anniversary of this Society. The meeting occurred on Thursday morning at 10 o'clock. The President of the Society, the Hon. John Cotton Smith, took the Chair. An abstract of the Annual Report presented at this meeting, may be found on our last page. Among other resolutions passed at this meeting, we notice the following:

Resolved, That the Society view with much satisfaction the undertaking recently commenced by auxiliaries in Maryland, Ohio, and New York, to re-supply with the Bible the destitute families within their respective limits, and that it is highly desirable that this work should be widely extended, and performed in a thorough and systematic manner.

In addition to the above, interesting anniversary meetings were also held of the Presbyterian Education Society, the New-York City Colonization Society, the American Baptist Home Missionary Society, the New-York Infant School Society, and the New-York Young Men's Society.

On a future occasion we design noticing some of the speeches delivered at the above meetings.

THE BAPTIST CONVENTION.

The regular annual meeting of the Kentucky Baptist Convention commenced in this city on Saturday last, and adjourned on the following Monday afternoon. We understand, that the principal object of this association is, to excite an increased feeling of interest with reference to Domestic Missions, and especially to provide for the wants of the feeble and destitute churches of the Baptist denomination in Kentucky. We visited the Convention several times during its session, and were much gratified with the dignified and Christian Spirit which characterized its proceedings, and the zealous and enlightened missionary spirit which seemed to prevade the meeting. We doubt not that the organization of this Convention will prove a rich blessing to the Baptist denomination in this state. On Sabbath last, the pulpits of the Methodist, the Baptist, and the two Presbyterian churches, were occupied by the delegates to the Convention.

TO CORRESPONDENTS.—"A Subscriber" is omitted for want of room. He shall have a place next week. We have several communications on hand, which shall appear in a few weeks.

COLONIZATION.—We learn from the *Olive Branch*, that the annual meeting of the Danville Colonization Society was held on the 11th inst. After the reading of the Annual Report, the meeting was addressed by President Young. One of the resolutions adopted at this meeting, is highly creditable to the Society, and worthy of imitation by every such association in the state. The resolution to which we refer, contemplates the raising of *five hundred dollars* during the current year, in aid of the cause of African Colonization.

SOUTH-HANOVER COLLEGE, INDIANA.—The rapid increase of students in this interesting institution, is, perhaps, unexampled in the west. It is but a few months since it received a charter from the state Legislature; and it now numbers, as we learn from an authentic source, about 150 students,—an increase of about 50 since the close of the last session.

VAN DOREN'S COLLEGIATE INSTITUTE FOR YOUNG LADIES.—The anniversary of this valuable and flourishing institution, will take place on the last Thursday in July next. We understand that the address is to be delivered by *Charles Morehead*, Esq., of Frankfort

For the Western Luminary.

A Circular

To Christians, Patriots, and Philanthropists.

DEAR BRETHREN, AND FELLOW CITIZENS:—We take the liberty of addressing you, on a subject, which we conceive to be of vital importance to the future prosperity of our country, and to the different branches of the church of Christ in our land. The subject is slavery, as it exists in a very considerable portion of these U. States. If you are a lover of your country, we wish you to invite the attention of Patriots and Philanthropists to this subject. If you are a member of any particular church, we entreat you to lay this Circular before that church, and request their concurrence in the plan here proposed. If you are a member of any religious conference or association of churches or ministers, or of any Presbytery or Synod, we entreat you to lay this subject before them for their serious and prayerful consideration.

We presume there is no need of arguments to convince you that Slavery is an evil, that it will prove the ruin of our beloved country unless something be done to remove the evil. What way God in his providence may devise, is unknown to men. To set them at liberty in their present state of ignorance and degradation, would probably be a curse to many of them, as well as to the nation at large. And if nothing be done by us for their relief, we may expect, sooner or later, the judgments of God to fall upon us as a nation.

We believe that the professed people of God, together with others who are benevolent and patriotic have generally been, and they will generally be, either directly or indirectly the principal instruments in ameliorating the condition of men in this world. We believe that Slavery would have been by this time nearly extinct in our land, if the pious, benevolent and patriotic had done their duty. But instead of doing their duty, many of the professed people of God came forward "with the Bible in their hand, to prove that slavery was right." We believe that the people of God have been too long asleep on this subject, and that it is high time they should awake. We hope they are beginning to awake, and that their voice will ere long be heard. We think that the voice of earnest prayer must be heard from Maine to Georgia, and from the Atlantic to our most Western settlements. And when it is thus heard, we may soon expect to see in the good providence of God, means devised by which the oppressed may go free, and our country finally, delivered from the evil. We know that God can easily effect it. There are probably not more oppressed Africans in our country than there were oppressed Israelites in Egypt: and what God did then by miracles, he can now effect by means which will be honorable and safe for both masters and slaves. We do not believe that the prayer of faith has ever ascended from the American churches on this subject. Some individuals may have prayed, but not the church at large. This we infer from the fact, that we seldom hear christians and christian ministers pray for the oppressed slave, even those who profess to be warm friends to emancipation. Too many of those who have some desire that this reproach to christianity should be removed, and this national stain wiped away, really feel but little on the subject. If they live in free states, they hear not the cries of the oppressed, and consequently remain unmoved. If they live in slave states, they become so familiar with the injustice done, that they seldom think of it.

We are satisfied, that in many instances, such attachments are formed between masters and slaves, that the very thought of separation seems something like the separation of parents and children. And such masters are ready to look upon any attempts towards emancipation as unreasonable, and thus are they kept from examining the subject properly and viewing the evils as they really exist. Does it not become the church to humble herself for the part which she has taken? And ought not Christians on the fourth of July, the anniversary of our Independence, whilst they are thanking God for the blessings which they enjoy, to remember the degraded slave, and earnestly beseech God in behalf of this unhappy part of the human race. Ought not christians also, by consent, to set apart one day in the year as a day of fasting, humiliation and prayer, in order that they may humble themselves, and pray to God that he would direct to, and prosper such means as may speedily confer liberty on the slave, and at the same time secure the credit of religion, and the peace and prosperity of our church and nation. From full conviction that this ought to be done, a number of christians have agreed to spend the fourth day of July in this way. And they earnestly request their brethren of every denomination in the United States, to spend said day as a day of fasting, humiliation and prayer to God in behalf of the oppressed in our land; and they desire it to be continued from year to year, until God will hear and answer. We think that many advantages would result from such a course, among which are the following:

1st. Christians would be made to feel more on this subject, and to wrestle more earnestly at a throne of grace in behalf of the degraded slave.

2d. Many who are ready to acknowledge that slavery is an evil, but who think there is no sufficient remedy, would see its evils more plainly and would finally conclude that something must be done.

3d. A number of those who now pretend to justify the practice of slavery would be convinced of their error, or at least be led to suspect the strength of their arguments, if they found that the great body of professed christians were spending a day in humiliation and prayer, on account of the very practice in which they are engaged.

4th. Christians would be more likely to increase their contributions to the Colonization Society, and thus aid in sending away the free black and manumitted population of our country.

5th. Christian masters would feel more sensibly the obligations under which they are, to train up their slaves in such a way that they would be better qualified for usefulness both in civil and religious society. And the constituted authorities in churches would also feel their obligations to urge upon masters the duty of training up their slaves in the fear of God.

6th. If the different denominations of christians could be properly aroused to this subject, great good might result to Africa. There is most probably a great empire commencing under the patronage of the American Colonization Society. But if a majority of the emigrants be ignorant and depraved, many generations may pass away before they will become a happy people, or be instrumental in carrying the blessings of civilization and religion to the tribes of the interior. But if christians would arouse from their slumbers and extend instruction to all the household, black as well as white, there would soon be, with the blessing of God, a number of enlightened and pious emigrants ready to go forth, who would not only give a proper character to the colony, but also carry the blessings of the gospel to the benighted tribes of Africa.

7th. The attention of many more would be called up to this subject, and be excited to devise ways and means to effect the emancipation of the enslaved. And it is unknown who shall be instrumental in devising the most effectual methods of removing this evil from our land;—perhaps some one who as yet has thought but little on the subject.

8th. The prayers and addresses of that day would impress the minds of many of our youth, and prepare them for vigorous action in the cause of emancipation at some future day.

9th. God will be disposed either to bless the plans already devised, or direct to, and prosper other plans which may be effectual in saving our nation from ruin. And no doubt many well devised plans have proved abortive, because God was not sought unto or depended upon for success.

Is it not high time that christians, patriots, and philanthropists should turn their rejoicing into mourning, when they see so many of their fellow creatures in such a state of bondage and degradation? It is doubtful whether the different denominations of christians, as such, should attempt any thing to remove the evil from the nation until they have cleansed themselves. We are far from supposing that no slaveholder can be a christian, but we do believe, that many christian slaveholders are quieting their consciences by believing, or trying to believe, that nothing at present can be done. And we do believe, that if the pious and benevolent would attend to the voice of reason, the word of God, and to the recommendations of the higher judicatories of some of the churches, in instructing their slaves and training them up in a proper manner, and be much in prayer to God, they would soon see that something, yea much might be done.

God in his providence is no doubt speaking the same language to his people now that he spake to the children of Israel, when the Red Sea was before them, and the Egyptian host behind them, and no apparent way of escape: "go forward." And if his people would arise and go forward, there is but little doubt that the sea of difficulties would divide asunder and a safe passage be made. Safe for the oppressed, safe for the church, and safe for the nation. But if his people do not go forward, there is reason to fear, that the wrath of God will awake from its slumbers, and scourge our nation as he did the Egyptians, and shake terribly that part of his church which is in our land.

We heartily rejoice at the efforts and success of the American Colonization Society, and we rejoiced at the prospects which some time ago appeared, of forming a society of slaveholders in Kentucky, for the gradual emancipation of their slaves. We see many indications of providence which lead us to hope, that the Lord has in view a way of deliverance which will prove a blessing both to the bond and the free. And sometimes it seems as if all that was necessary, is for the pious and patriotic to awake, and the work will be done. But, on the other hand, when we hear it reported of certain districts, that they are supplied with the Bible, when in some of those districts perhaps a large minority, if not a majority, whose souls are as precious as ours, are still destitute: that they could not read if they were supplied: that no means are used to teach the great mass of them to read: and that the laws of some of the states expressly forbid their being taught. When we view these things, and see that the line dividing the free and slave states runs almost west, leaving the slaves in the warmer part of our country, which is more congenial to their constitution, and less so to the white man; we are almost led to conclude that God will give us up to increase in wickedness and cruelty, until we be ripe for his awful judgments. Ought not either view of this subject to excite the pious, the benevolent, and the patriotic to take this matter into serious and prayerful consideration.

We now entreat you to think of this matter seriously, and if you approve of spending the day mentioned above as a day of fasting, humiliation and prayer to God, on account of the evils of slavery, that you will use your influence to enlist the feelings of christians, and induce them to spend that day in earnest prayer to God, that he would direct to means that would speedily remedy the evil and preserve our nation.

P. S. Editors friendly to the cause of emancipation are requested to give the above an insertion in their papers.

EXCITEMENT AT NATCHES.

A great excitement has recently been produced in the city of Natches, by the introduction of a cargo of negroes for sale, among whom the Cholera was prevailing. The city was entirely healthy, when a negro trader named Franklin, who had shipped about a hundred negroes from Alexandria in the District of Columbia, arrived. Immediately after his arrival at Natches, several of his negroes took sick of Cholera and died. These he buried clandestinely at night. But the bodies had only been thrown into a ravine and slightly covered, so that they were discovered by some person of the City on the next day, and the matter got wind. It spread through the City in a short time, and the greatest indignation prevailed against the person who had been guilty of such an outrage. Inquiry was instituted by the corporate authorities, but Franklin's overseer and himself obstinately refused to give testimony. Every one was however satisfied that the negroes were Franklin's, and that he was the man who had introduced the pestilence into the City and had outraged the moral sense of the community by casting the unburied victims in a ravine.

A meeting of the citizens was called to consider of the matter. The meeting is represented to have been very numerous, embracing nearly the whole City. Several of the most respectable gentlemen of the City addressed the meeting, and denounced violently the many slave traders that were in the City with their droves, as common nuisances, that ought to be expelled from the corporate limits. Resolutions were introduced and passed unanimously, requesting the City authorities to pass an Ordinance prohibiting negro traders from bringing their slaves into the City for sale. This was done. The City Council met and passed an ordinance prohibiting the sale of negroes by negro traders within the City, and expelling those negro traders who were there, beyond the limits of the City.

The negro traders taking the alarm, met together and wrote a note to the chairman of the public meeting, stating that it was their intention to move their slaves beyond the corpoaate limits, without the necessity of a law compelling them. There are *ten names* signed to this note. Franklin's name is not to the note, and we may presume there are some more of this detestable class of men who did not sign.—Franklin had his hundred negroes. If the other ten averaged but fifty a piece, here were six hundred negroes for sale at one time in the city of Natches, stowed together no doubt in a close, and uncomfortable and filthy condition, to breed contagion if they did not bring it, and to wound the feelings of humanity. We rejoice that Natches has purged herself of this vile nuisance; we mean not the *negroes*, but the *negro traders*; to us more abject, more mean, more degraded below the standard of man, than the poor human flesh in which they traffic.

The Cholera is spreading in Natches. The negro traders removed from the town a short distance, but the murmurs have not ceased, and it is plain they will be made to go farther.—*Huntsville Democrat, May* 16.

E. K. AVERY'S CASE.

The proceedings in this case commenced on the 6th inst. We subjoin an extract of a letter from Newport, (R. I.) dated May 9, giving further details of the proceedings in this interesting case.

"There are very great efforts made to produce, and keep up prejudice, by some of the parties; and most gross misrepresentations have been published in Providence, this morning. But it is, so far as I can see, shut out from the consideration of the case in court. The conduct of the defendant is very prepossessing in the eyes of all lookers on. There is not in his appearance, that unconcern that we sometimes see in hardened villians, at the same time he appears fully sensible of his delicate and dangerous situation, but evinces not the least alarm. I have noticed his countenance, when a new witness was called, and when disclosures deemed important were being made, and, in no instance, have I seen any apparent fear, or any change in his countenance.—He is treated respectfully, by all who come in contact with him. His manners are perfectly free and unembarrassed. He is cheerful and sociable with his friends, insists upon his entire innocence, and expresses a full reliance on his Creator, for his safety and acquittal. His defence is in the hands of men who fully understand it, and its importance, and thus far, from what I have observed, I am persuaded that rumor has done much in getting up the excitement.—*Dai. Gaz.*

Foreign News.

By an arrival at Philadelphia, London papers have been received to the 7th of April.

The most important item of intelligence is the refusal of the Pacha of Egypt to make peace with Turkey, on the terms proposed by the French Ambassador at Constantinople.

Smyrna, after having once submitted to the Egyptians and accepted the governor appointed by Ibrahim Pacha, has returned to her allegiance to the Turks, all without bloodshed or commotion.

The Irish enforcing Bill passed the House of Lords on the 1st of April, as amended in the Commons, and received the royal signature by commission. It is therefore a law of the realm.

From the report of the Petition committe of the British parliament, it appears that there have been presented to that body 462 petitions, and 309,245 signatures against the Irish Enforcing Bill. The Sabbath petitions amount to 598, and the signatures to 49,192; those praying for the abolition of slavery to 115, and they have 32,254 signatures; those in favor of the Factories bill, are 29 in number and are signed by 31,329 persons.

In the House of Commons, April 2, a clause was introduced into the Mutiny Bill, then under discussion, abolishing flogging in the army, except for open mutiny, thieving and drunkenness on guard. The vote was 151 to 140; majority 11. The announcement of the numbers was attended with loud cheering.

General Guilleminot is indefinitely nominated Governor of Algiers.

The latest accounts from Portugal are by a vessel arrived at Boston, direct from St. Ubes, which place she left on the 8th ult. The accounts received there from Oporto, represented daily skirmishing between the contending forces of Don Miguel and Don Pedro, and that the prospects of the latter were somewhat brighter than they had been.—*N. Y. Obs.*

GREAT BRITAIN.

Observance of the Sabbath.

In the House of Lords, the 1st of April, petitions for the better observance of the Sabbath, were presented from several places.

Lord Wharncliffe said, he could not agree with the wild, imprudent scheme introduced into the other House of Parliament on this subject.

The Bishop of London said, he knew nothing of the bill introduced into the other House, except by newspaper report. He hoped, however, if that bill was objectionable, it would not deter their lordships from passing some measure on this subject.

Lord Ellenborough hoped some moderate measure would be introduced, so that all parties might not be disappointed.

Irish Church Bill.

In the House of Lords, on the 1st of April, the Bishop of Bristol presented a petition from the Clergy of the Deanery of Bristol, against the Irish Church Bill. The petitioners considered this bill as likely to destroy the Protestant Church of Ireland, and in direct violation of the coronation oath. Such were there apprehensions, that they recommend a general convocation of the clergy. He agreed with them, that the provisions of the bill went to the total spoliation of the Protestant Church.

Lord Eldon supported the prayer of the petition. He hoped the last act of his life would confer upon him the honor of supporting a national church. He never saw a bill so fraught with spoliation. He had always supported a Protestant church, and he would die rather than give his consent to this act of spoliation.

Slavery question.

In the House of Lords, Lord Suffield presented a petition from Oldham, for the "immediate and unconditional abolition" of slavery in the West Incies; and petitions from Southerton, Enniscoathy, Londonderry, and Stewartstown, for the immediate abolition of slavery. His lordship gave an explanation of the meaning he attached to the words "immediate and unconditional."

Lord Ellenborough quoted Johnson's Dictionary, and asserted that "immediate" meant "instant."

Earl Grey expressed a hope, that as important business was pending, an immediate end might be put to this discussion, and that every noble lord would understand what he meant by "immediate." His wish was that emancipation should be as speedy as it could be rendered safe.

TURKEY AND EGYPT.

The Pacha of Egypt, Mehemet Ali, has refused to accept the propositions made by France, on the subject of the war between Egypt and Turkey.

Summary.

SHOCKING MURDER AT MORRISTOWN, N. J.—A deed of cold-blooded murder, which has had but few parallels in this country, was committed about a mile east of Morristown, N. J. on Saturday night last. From the New-York Daily Advertiser of Monday we derive the following particulars:

We learn that Mr. Samuel Sayre of Morristown, N. J., his wife, and a servant woman, were barbarously murdered on Saturday night last. From a near relative of the family we have the following particulars.

On Sunday morning, some person on going to the house of Mr. Sayre, observed the doors open and every thing in great confusion; several rooms were passed through without finding any of the family, but blood being seen in different places, the search was continued to the upper part of the house, where the servant woman was discovered, murdered in her bed.

A Swiss servant, hired by Mr. Sayre about three weeks since, has been arrested, and there is no doubt of his being concerned in the murder.

The murder was discovered yesterday morning, in consequence of a parcel of clothes being found in the road (no doubt dropped by the murderer) having on them the initials of the name of one of Mr. Sayre's daughters. The finders proceeded to the house and searched in vain for the family, until they reached the servant's apartment. Fearing that a farther murder had been perpetrated, the persons who discovered the servant proceeded to the barn, and there saw an axe so covered with blood, as to strengthen their suspicions so far as to induce a search, which resulted in the discovery of the bodies. Both were dressed, and Mrs. S. had on a calash.

Mr. Sayre was about 65 years of age, a gentleman of great respectability, and retired from business in Pearl st. in 1807; was of the firm of Sayre and Toler.

We learn from Havana, that the Government had officially announced, on the 26th April, that the city and suburbs were entirely free from Cholera.

About a hundred persons were prosecuted in Boston, last week, for violating the municipal law, which prohibits the practice of smoking cigars in the public streets. These gentry were fined each two dollars and costs; some of them were rather refractory at the decision, and demurred payment; but one or two of them having been committed to jail till the amount was forth coming, a quietus was thus put on their complaints, and they were compelled to "*cash up.*"

It is stated that the Grand Jury in Boston have indicted a large number of persons for keeping, or being otherwise concerned in Gambling houses and other illegal establishments.

MARRIED.—On the 19th inst. by the Rev. N. H. Hall, Mr. JOHN C. ORRICK, to Miss ELIZABETH GRAVES, both of this city.

In Scott County, on the 14th inst. by the Rev. Charles A. Campbell, Dr. FRANKLIN J. KERFOOT, to Miss HARRIETT E. WEBB.

In Scott County, on the 7th inst. by the same, Mr. JOHN POINTS, to Miss XANTIPPI JONES.

On the 21st inst, by the Rev. Charles Stewart, Mr. JOHN ADAMS, to Mrs. BARBARA STEVENS, both of Harrison County.

Bloomington, Indiana

FEMALE INSTITUE,

Conducted by Mr. Perring.

IN this establishment the most careful instruction will be given in every branch of a useful and ornamental Education. It is the anxious desire of Mr. P. to direct his constant efforts to the firm establishment of his pupils in the principles of the various branches of Education; to the cultivation of a taste for useful learning and science by exercising the understanding and judgment; to the promotion of improvement, by a system of familiar reading and conversation, (for which purpose a valuable library is provided,) and to the formation of habits of order and diligence, sustained by mildness and persevering attention.

The course of Instruction will include the English and French Languages, with a correct, grammatical knowledge of each. Arithmetic in a manner calculated to insure practical utility; Writing in the various hands, Geography and Geographical Drawing, History, Natural Philosophy, English Composition and Rhetoric.

TERMS.

General English Education,	16	Dollars per annum.
French,	16	do.
Music,	20	do.
Drawing & painting in water colors	16	do.
Do. in Crayon and Oil,	20	do.
Short hand,	3	the course.

Each session will be of the same duration as at the College, the Summer of 4 months, commencing the first Monday in June, the Winter, 6 months, beginning the first Monday in November. Recesses during the months of May and October.

The Interrogative system is made the basis of instruction, and particular attention paid to Parsing, Orthographical, Syntactical, Historical, Geographical Exercises, etc.

From the experience Mr. P. has acquired under members of the Royal Academy in London, and the highly respectable references he is enabled to give as to his success in teaching, he hopes to obtain that encouragement he thus presumes to solicit.

References are permitted to the President and Faculty of Indiana College; Dr. Maxwell, President of the Board of Trustees; J. B. Whitecombe, Esq. Bloomington; and Gen. Howard, Rockville.

Boarding may be obtained at from a Dollar and a quarter to Two Dollars per week.

May 29th 1832.—47-3t.

A Teacher Wanted.

AN English and Classical Teacher, who can bring satisfactory credentials, will find a profitable situation by applying to the Pastor and Elders of Pisgah (Presbyterian) Church, Woodford county.—The second Session of this School will commence, July 1st. Boarding can be had, in respectable families, near the school, on very reasonable terms—and the tuition fees are lower than is customary in this country.

May 22d, 1833.—26-3t.

Commercial & English School.

Masonic Hall, Lexington, Ky.

YOUNG Gentlemen will be received at the above School on Monday, 13th May, and classically instructed in a finished English Education; comprising as well the initiatory branches for a Junior Class in reading, writing, and Arithmetic, as also the higher pursuits of History, Geography and the Sciences. A correct style of reading in the British Classics will be particularly attended to, and every effort used to inculcate a knowledge of Grammatical Composition, in order to qualify the young mind for the general business of life, and impart a true taste for study in the most approved authors.

G. B. WHITE,

From the University of Cambridge, in England.

☞ For terms apply as above, or at his residence, South Corner of the Court House Square.

Lexington, Ky. May 8, 1833.—44-6t.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Handkerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833.—42-4t.

THE PILOT.—*By T. H. Bayley.*

Oh, pilot! 'tis a fearful night,
There's danger on the deep;
I'll come and pace the deck with thee,
I dare not go to sleep.
Go down! the sailor cried, go down,
This is no place for thee:
Fear not! but trust in Providence,
Wherever thou may'st be.

Ah! pilot, dangers often met,
We are all apt to slight,
And thou hast known these raging waves
But to subdue their might,
It is not apathy, he cried,
That gives this strength to me;
Fear not! but trust in Providence,
Wherever thou may'st be.

On such a night the sea engulf'd
My father's lifeless form;
My only brother's boat went down
In just so wild a storm:
And such, perhaps, may be my fate,
But still I say to thee,
Fear not! but trust in Providence,
Wherever thou may'st be.

Louisville, May 11th, 1833.

To the Editor of the Western Luminary.

Dear Sir—The annexed reports of the Louisville and Richmond Female Societies for the promotion of Education in Liberia, have been handed me, with a request to send them to you for publication. Will you have the goodness to insert them in your paper, and oblige many subscribers. Yours, in the Gospel,

E. N. SAWTELL.

REPORT

Of the Louisville Female Association, for promoting the Education of Females in Liberia.

In presenting the first annual report of 'the Lounsville Female Association for promoting the education of Females in Liberia,' it has been deemed proper to give a history of its commencement, and the motives which induced a few individuals to persevere through many discouragements and obstacles in its organization. A female Colonization Society has been in existance for some time in Richmond, Va., but during the two past years the attention and sympathy of its members have been awakened by the frequent appeals which have been made in behalf of their benighted sisters in Africa, and they have been making an effort to send them the means of instruction, and thereby to elevate them from that degraded condition in which ignorance and superstition must ever hold them.

Feeling assured that freedom and independence will render their condition more deplorable, unless they are blessed with the light of truth and the liberty of the gospel, that Society determined, with the blessing of God, to establish a female free school in Liberia. Finding that they were unable of themselves to prosecute their philanthropic undertaking, they resolved to solicit aid, and made an appeal, about eighteen months since, through their Secretary, to the ladies of Louisville.—Several unsuccessful attempts were made at that time to procure a meeting, but it was not effected till the 17th of April, 1832, when the *Louisville Female Association* was organized, and passed a resolution to become auxiliary to the Richmond and Manchester Society, throwing all the responsibility upon them, and promising to aid only in pecuniary matters. This being the case, your Secretary has little more to report of the past year's transactions, than the number of subscribers and the amount of collections. There have been four meetings of the Board, and one of the Society during the year. There are on the list seventy subscribers, and the Treasurer's book shews the receipt of seventy dollars, and the expenditure of one dollar twenty-five cents, leaving in the Treasury sixty-eight dollars seventy-five cents. It is sincerely hoped that the last annual report of the Richmond and Manchester society will stimulate the members of this association to greater exertion, and that our next report will be more encouraging.

From the Southern Religious Telegraph.

FEMALE COLONIZATION SOCIETY,

Of Richmond and Manchester.

The annual meeting of the Female Colonization Society of Richmond and Manchester, was held in the school-room of the 1st Presbyterian Church on Monday Dec. 24th, 1832. The following is their

FOURTH ANNUAL REPORT.

The object of this society is simple, so that it does not fall to our lot to report at the close of the year many interesting transactions. Until this time our labors have been like those of David in providing the materials for erecting the temple. Like him, we have, in the Providence of God, yet been prevented from commencing the edifice, which we trust at some future time will afford spiritual comforts to many souls, and beam forth the glory of our God. We have been amassing and reserving our funds for the support of a female free school in the Colony, for the purpose of supplying the lamentable deficiency which exists there in this department of education.

The funds have not yet been applied, because our efforts to obtain a competent teacher have proved unsuccessful. At a meeting of the board on the fourth of September, it was resolved to invite a coloured woman, residing in Princeton, N. J. to come to Richmond, not only with a view of qualifying herself for the station, but also to prepare her for the change of climate to which a removal to Liberia would subject her.

It was subsequently ascertained that it was unlawful to introduce a coloured person from another State into this Commonwealth, and though it is not probable that any legal prosecution would be incurred, it would be inexpedient to expose the Society to the odium and invidious remarks which might be occasioned by such a measure, it was therefore abandoned.

It is known to most of the members of the Society that it has long been one of the favorite plans of the friends of Liberia, to establish there, a high School which might act as a lever to raise the present low standard of education; and perhaps eventually be made the foundation of a Collegiate Institution. The Secretary of this Society recently wrote Mr. Gurley, Cor. Secretary, to obtain his advice respecting the propriety and expediency of our supporting a female teacher in that school when it should be established. In answer to that communication, he states the school contemplated is intended for the education of young men, and as the object of our society is female education, it was deemed expedient that this plan should be dropped.

It will appear that our efforts have not been in vain, when it is made known that the funds now in the hands of the Treasurer, and at the disposal of the Society, amount to $101 71. It will be gratifying to this Society to learn that an auxiliary society has been formed in Louisville, Ky. During the past year there has evidently been an increasing interest in this cause in some of the congregations in this city, and it is not doubted that if a suitable teacher can be obtained to concentrate and strengthen this interest, little difficulty would be felt in obtaining a sufficiency to sustain her in her benevolent and christian operations.

As to the general interest of the Colony, it is not necessary that we make any report in detail. It is known to the members of this society that the colonization society is rapidly taking deeper root and extending wider its branches in the affections and patronage of the American people. Every report which we obtain from Liberia tends to strengthen the confidence of the friends of the colonization cause, and to rebuke the indifference and opposition of those who stand aloof. The managers of the American colonization society are extending their operations, and every ship which is fitted out with emigrants from the different parts of the United States, must, as it floats away towards the coast of Africa, leave behind it more who will long to go, than were to be found before it began to receive on board its passengers.

It deserves to be mentioned that we have an example of the discretion and enterprize of the free people of color in these United States, in the mission of two of their number from Natchez, for the express purpose of examining the condition of the Colony, and of reporting on the encouragement which it presents to emigrants. And it is an auspicious circumstance that they have returned, confirming every favorable statement which has been made by others, and testifying their sincerity, by entering immediately upon arrangements to remove there with their families for a permanent residence.—This cause must progress. The smiles of God are upon it. His kind Providence has evidently fostered it.

But while we rejoice in the prosperity of the cause it is just to notice, that as in all other earthly things, it has experienced apparently adverse dispensations.—One we feel bound to mention, with the hope that God has designed in so ordering it, that it should pass before our eyes in the most affecting manner. We refer to the death of the Rev. Joseph W. Barr, who on the eve of embarking for Africa as a missionary was sent among us, just to point the finger of christian interest towards benighted and injured and neglected Africa, and by his sudden death indelibly stamp the impression upon our hearts. 'Even so father for so it seemeth good in thy sight.' Let us learn to do, what our hands find to do, with our might, and it will be pleasant to be summoned away at any moment when we are found diligently and devoutly in the performance of our duty.

N. B. The members of the society are informed that since the annual meeting, a letter has been written to Gov. Mecklin, requesting him to select a teacher from a number of intelligent emigrants who lately sailed from Charlston, S. C., to procure a room and commence the school as early as possible.

From the New York Observer.

AMERICAN BIBLE SOCIETY.

Abstract of the 17th Annual Report, prepared by the Secretary.

The Managers commence with the notice of he death of one of their number, Mr. Thomas Stokes, a worthy associate, who had been connected with the Board from the commencement of the society in 1816.

One new Vice-President has been elected since the last meeting, the Hon. Joaquin Mosquera of New Grenada, S. A. While in New-York the past winter, he frequently met with the Board, took a deep interest in the objects of the society, and cordially offered to further its benevolent designs wherever he might have influence.

New Auxiliaries.—Since the last meeting 14 new Auxiliaries have been added, making the present total 802.

Receipts.—These amount to $84,935 48; of which sum, $37,464 37 were in payments for books; $4,190 57 from legacies; $8,572 53 as donations towards the general supply; $13,227 60 towards foreign distributions, and $20,070 96 ordinary donations; the remainder from other sources, as will be learned from the Report of the Treasurer. The bank debt, which was last year $22,000, has since been wholly paid off, though something is still due for new stereotype plates.

Printing.—Little has been done in this department, as the depository had a good supply of common Bibles, and the Managers aimed to curtail every expense possible for the purpose of paying off the debt. This branch of their operations, however, must soon be resumed and greatly extended.

Bibles and Testaments issued.—English Bibles, 35,459; English Testaments, 52,443; French Bibles, 260; French Testaments, 218; Spanish Bibles, 468; Spanish Testaments, 637; German Bibles, 676; German Testaments, 293; Welsh Bibles, 78; Welsh Testaments, 432; Dutch Bibles, 33; Dutch Testaments, 46; a few others in Irish, Gaelic, and Indian, making in all during the past year, 91,168, and an aggregate, since the formation of the society, of 1,533,668 copies.

New Reference Bibles.—It was mentioned in the last report that the Managers were about to prepare plates for a new quarto, royal octavo, and duodecimo Bible. Those for the two former are now completed, the other will soon be ready, and copies from them will be prepared as early as possible—probably by September next.

Modern Greek New Testament.—Plates for this Testament are cast, and are in the hands of a Modern Greek scholar for correction. Books from them will soon be prepared and despatched to Greece.

General Supply—The supply of the State of Missouri is now completed, so far as it can be said to be done, in a state where the population is so rapidly increasing. While distributions have been going on in the States of Indiana, Illinois, Kentucky, Tennessee, Mississippi, Louisiana, Alabama, and Georgia; and while most of the counties in all these states have been reported as having been once supplied, no notice has yet been given of the completion of the work in any. It is a pleasing circumstance, however, that when the supply is incomplete, there is generally manifested a disposition to persevere, until every family has a Bible. The same disposition to persevere is generally manifested by those societies which pledged pecuniary aid and were not able to furnish it during the two years devoted to the General supply.

The Bible Society of New Hampshire, which pledged the generous sum of $12,000, has the past year, in addition to what was before remitted paid over $3,160 96 The Worcester County Bible Society Mass. has paid the past year towards the General Supply the sum of $1,575 94, and the Franklin County Society $789 80—The Fairfield County B. S. Con. has paid $629 30. Contributions have been received, towards redeeming pledges, from the Bible societies of Ulster, Schenectady, Tioga, Ontario N. Y. from that of Frederick Maryland, and from those of Portage and Ashtabula counties Ohio. The last two have fully redeemed their pledges.

As the enterprise of supplying the United States with Bibles in a given period may now be considered finished, so far probably as it will be, the managers would express their views as to the effects of this undertaking on the great permanent interests of the Bible cause. They think that both advantages and disadvantages have resulted. The advantages have been that a new and powerful impulse was given to nearly all the auxiliaries through the country. Some were induced to give much more money, and others to distribute many more books than they would otherwise have done. Not far from half a million of entire Bibles have been put into circulation since this enterprise commenced.

This undertaking has given rise to various other efforts of benevolence, as it revealed wants which were before unknown or disregarded; probably the indirect good effected in this way is much greater than any person is aware of. Another good effect of this effort has been to cause the Bible to be more valued and read by those who before possessed it. Another effect has been to impress on auxiliaries the duty of seeing that no families within their limits live without the Bible. A kind of public sentiment on this point has been created and diffused, at home and abroad, which it is hoped will never be extinguished until all the families of the earth are supplied with that blessed book.

On the other hand evils have attended the great undertaking referred to. In any establishment where numerous hands are employed, where receipts and disbursements are large and frequent, a sudden change of external circumstances cannot but introduce temporary embarrassment. 1. The resolution of 1829 laid your Board under a kind of necessity of borrowing money and preparing books: monies promised and expected did not arrive and they were obliged to borrow again, until they owed at one period no less than $34,190 to banks, and nearly as much more for paper. 2. Another evil was that Bibles were made in haste and sent out in a green, unseasoned state, and cannot prove as durable as they otherwise might have been. 3. In the hurry of supply, the work was often imperfectly done, many families being wholly overlooked. 4. Many of the destitute imbibed the sentiment, that in this great enterprise Bibles could be obtained without payment, a circumstance which greatly increased the expense of supply. 5. The greatest of all the evils attending this work was on the Auxiliaries themselves, the apathy which followed the season of great excitement and exertion. In the course of two years, more than 200,000 entire Bibles were put in circulation, while during the last two years less than 100,000 copies have been issued. Many auxiliaries which supplied their destitute families three years ago, have not ordered a Bible since, although there is every reason to believe that destitute households have been increasing at the rate of one hundred per annum. Were this state of things to continue there is reason to believe, that in the rapid growth of our numbers, the country would soon be more destitute of the Bible than it was before the general supply commenced. But the managers are happy to say that indications of returning life in the Auxiliaries are beginning to appear.

Re-supply of the destitute.—The Bible Societies of Penobscot, in the State of Maine, those of Montgomery, of Oswego, of Schoharie, of Cayuga, of Oneida and a part of Tioga counties in New-York, of Wayne county, Pa. and of nearly 20 counties in Ohio have commenced a re-supply. The same work is undertaken in Maryland, and the whole state is to be re-supplied in a thorough systematic manner. Other counties in different states have a re-supply in contemplation, and will no doubt enter on it with vigor in the course of the coming year.

Supply of Sunday Schools.—One county in N. Hampshire, ordered 7,422 New-Testaments, with the intention of placing a copy in the hands of each child in the county between the ages of seven and fifteen. To favor this important class of distributions, the New Testament is now furnished to auxiliaries at the low rate of nine cents per copy.

Female Bible Societies.—Many of these auxiliaries are highly useful, both in distributing the Scriptures and in raising money to aid the Parent Society. One Society, that of New-York, has contributed the past year the sum of $933 40. The Female Society of Charleston, S. C. has undertaken to raise $400 as a donation in the course of the coming year.

Young Men's Bible Societies.—This class of societies is also very highly useful, as has been strikingly exemplified in the case of the Baltimore Young Men's Bible Society, and in that of New-York. Other societies of this class have existed for several years and been highly useful; and many more which have been formed at a later period have entered upon the work with characteristic energy. Some of these have for a leading object, the raising of funds to aid the Parent Society in the circulation of the sacred Scriptures, particularly in foreign lands. From the recent unprecedented demand for the Scriptures from abroad, as will appear in a subsequent part of the Report, your Board cannot but call on all the Young men of our populous towns, friendly to the Bible, to embody themselves in similar societies, and help to give the word of life to every creature.

Agents of the Society.—The Rev. Thomas Shepard, late of Ashfield, Mass. has been engaged for the New-England states, and has entered on his labors with a view to permanency. The Rev. James Weatherby, of North-Carolina, has been appointed for Georgia and adjacent states. Mr. Daniel Clark, Jr. has recently been commissioned as an agent for one year in the western part of the State of New-York. The other agents are employed in the western and south-western states.

Distribution among Soldiers.—Among the interesting demands for the Scriptures the past year, have been those from different sections of the United States Army.

The Directors of the Bible Society at West Point have undertaken to ascertain definitely the biblical wants of all our military posts, with the intention of having every soldier supplied. Permission has been kindly granted by the War Department to put Bibles in the bundles of clothing destined for the different posts.

The soldiers who left the stations on Governor's and Bedlow's Islands in the harbor of New-York last summer, for the service on the North Western frontier, were visited the day previous to their departure, and all who were destitute were furnished with a Bible or a Testament. As many of these poor men returned no more, the Board have learned with no ordinary degree of pleasure, that they carried with them in their knapsacks, even to the graves which the pestilence had prepared for them in the west, the word of God, and that many of these victims of the cholera died rejoicing in the hopes of the gospel.

Distribution among Seamen.—For some years past increased attention has been paid to the moral condition of seamen, and a growing interest is felt to give them the word of life—a blessing which the mariner can carry with him upon the mighty deep, when the house of God and the minister of the altar are left behind.

From the Report of the Boston Seamen's Friend Society, it appears that that society has distributed 490 Bibles and the same number of Testaments. To the American Seamen's Friend Society your Board have granted the past year, 250 Bibles and as many Testaments, to be distributed among the numerous boatmen who visit the port of Buffalo, N. Y. To the same society 200 Bibles and 25 Testaments for the seamen at the Sandwich Islands. 50 Bibles and 100 Testaments have been sent to the care of Rev. E. Wix of St. John's, Newfoundland, to be distributed among seamen engaged in fishing on the coast of Labrador. The supply of this class of men is a duty which calls for the prompt and thorough attention of all our auxiliaries along the sea-board and our navigable waters.

Foreign Distribution.—This topic, which has been for several years rising in importance, has now become one of thrilling interest. The Board have great satisfaction in saying, that during the past year, they have been enabled through the contributions of the benevolent, to furnish $5,000 to aid the printing of the Mahratta Scriptures at Bombay: $5,000 towards printing the same at Hawaiian at the Sandwich Islands: and $5,000 towards printing them in Burmese, and the sum of $300 has also been furnished towards printing an edition of 3,000 copies of Matthew's gospel in Cherokee. Two hundred Bibles have been granted to the Baptist General Convention, for a missionary station in Burmah, 25 Bibles and 100 Testaments to the same body, for schools connected with the mission among the Greek Indians. Twenty-five Spanish Bibles and as many Testaments to a colony in Cuba, and 75 Bibles and 100 Testaments to be distributed in Texas.

In consequence of letters received from missionaries abroad, and from Missionary Bodies at home, in relation to the growing demand for means to circulate the Scriptures among the destitute in other parts of the world, the Board have recently been led to adopt the following resolutions for the coming year.

Resolved, That provided the means for the purpose be supplied by the Auxiliaries of this society, and benevolent individuals, this Board will appropriate during the ensuing year, the sum of Thirty Thousand Dollars, for printing, and circulating the sacred Scriptures in foreign countries, and among the aborigines of our own land.

Of the above sum,

Resolved, That Five Thousand Dollars be granted to the Baptist General Convention in the United States for missionary purposes, towards the distribution of the Scriptures in Burmah.

Resolved, That Five Thousand Dollars be granted to the American Board of Commissioners for Foreign Missions, towards the same object in the Sandwich Islands.

Resolved, That Three Thousands Dollars be granted to said Board, to be committed to the American Missionaries in China, in conjunction with the Rev. Dr. Morrison, Rev. C. Gutzlaff, and Charles M. King, for the same object in that country.

Resolved, That Three Thousand Dollars be granted to said Board for the same object in Bombay, and Two Thousand for the same in the island of Ceylon.

Resolved, That Two Thousand Dollars be appropriated to the use of missions of different denominations of Christians in the Mediteranean.

Resolved, That Ten Thousand Dollars be appropriated for the purpose of aiding in the supply of the sacred Scriptures in our own language and of translations of the same, or parts thereof, into the languages of Indian tribes in, and adjacent to the United States, through the agency of the missionaries of the different religious denominations, engaged in their civilization and conversion; the circulation of the Scriptures in Mexico and Spanish America, and such other places as may need the assistance of this society in different parts of the world.

Since the above resolutions were adopted by the Board, such intelligence has been received as to show that the above appropriations will fall very far short of meeting the wants of the unevangelized who are beginning to inquire for the book which came from heaven. This is a subject to which the friends of the Bible, in this country, must soon look with a thrilling interest, and which must call forth efforts and sacrifices of more than ordinary character.

Ladies' Fair.—At a fair recently held at Salem, Massachusetts, for the New-England Asylum for the Blind, the sales amounted to $3000. At previous exhibitions of the blind children, $600 were received, making a total contributed by Salem, of $3600.—*Jour. & Tel.*

CONVERSATIONS OF ROBERT HALL.

Lord Byron was mentioned.—"I tried to read Childe Harold, but could not get on, and gave it up."—'Have you read the fourth canto, Sir, which is by far the best?'—"Oh no, Sir, I shall never think of trying."—'But, Sir, independently of the mere poetry, it must be interesting to contemplate such a remarkable mind as Lord Byron's.'—"It is well enough, Sir, to have a general acquaintance with such a character; but I know not why we should take pleasure in minutely investigating deformity."

Mr. Hall made some inquiry respecting Dr. Henry, the historian, once a minister in Berwick, and afterwards colleague of Dr. Macknight, the commentator, in one of the churches in Edinburgh. I informed him, that from all I had ever heard, I believed Dr. Henry must have been a very dry and uninteresting preacher. This led to a reference to the well-known anecdote relative to these two individuals: according to which, the one when coming to church on a Sabbath morning, having got his clothes wet by a heavy rain, asked his colleague to officiate for him. "Go into the pulpit," said the other, "and you will be dry enough." Some doubt being expressed which of the two it was, to whom this remark was made, Mr. H. observed; "I suppose, Sir, it was applicable to both." Immediately checking himself, he added, "And yet, I should think, that to an intellectual audience, an audience that had any relish for Scripture exposition, Macknight must have been interesting, if the discourses which he preached resembled his published writings." 'Pray, Sir,' I said, 'do you admire Macknight as a commentator?' "Yes, Sir," he replied, "I do, very much; I think it would be exceedingly difficult, indeed, to come after him in expounding the Apostolic epistles. I admit, at the same time, that he has grievous deficiencies: there was a lamentable want of spirituality and elevation about him. He never sets his foot in the other world if he can get a hole to step into in this; and he never gives a passage a meaning which would render it applicable and useful in all ages, if he can find in it any local or temporary allusion. He makes fearful havoc, Sir, of the text on which you preached to-day. His exposition of it is inimitably absurd." The text referred to was Ephesians i. 8. "Wherein he hath abounded towards us in all wisdom and prudence;" and the "wisdom and prudence" are explained by Macknight, not of the wisdom of God, as displayed in the scheme of redemption, but of the wisdom and prudence granted to the Apostles to enable them to discharge their office.

His love of sincerity in words and actions was constantly apparent. Once, while he was spending an evening at the house of a friend, a lady who was there on a visit, retired that her little girl, of four years old, might go to bed. She returned in about half an hour, and said to a lady near her—'She is gone to sleep. I put on my night-cap, and lay down by her, and she soon dropped off." Mr. Hall, who overheard this, said—"Excuse me, Madam: do you wish your child to grow up a liar?" 'Oh dear no, Sir; I should be shocked at such a thing.' "Then bear with me while I say, you must never *act* a lie before her: children are very quick observers, and soon learn that that which assumes to be what it is not, is a lie, whether acted or spoken." This was uttered with a kindness which precluded offence, yet with a seriousness that could not be forgotten.

His dislike to compliments was thus expressed: "In compliments two and two *do not* make four; and twenty and twenty fall very short of forty. Deal not, then, in that deceitful arithmetic."

It was said in Mr. Hall's hearing that "compliments were pleasing truths, and flatteries pleasing untruths." He remarked—"Neither of them are *pleasing* to a man of reflection, for the falsehoods in this case so nearly assume the semblance of truth, that one is perplexed to tell which is actually given; and no man is pleased with perplexity."

In one of my early interviews with Mr. Hall, I used the word felicity three or four times in rather quick succession. He asked—"Why do you say felicity, Sir? Happiness is a better word, more musical and genuine English, coming from the Saxon." "Not more musical, I think, Sir.' "Yes, more musical, and so are words derived from the Saxon generally. Listen, Sir: 'My heart is smitten, and withered like grass;—there's plaintive music. Listen again, Sir: 'Under the shadow of thy wings will I rejoice;'—there's cheerful music." 'Yes, but *rejoice* is French.' "True, but all the rest is Saxon, and rejoice is almost out of tune with the other words. Listen again: 'Thou hast delivered my eyes from tears, my soul from death, and my feet from falling:' all Saxon, Sir, except *delivered*. I could think of the word *tears*, Sir, till I wept. Then again, for another noble specimen, and almost all good old Saxon-English: 'Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.'"

Shortly after this I was reading the original edition of Doddridge's Pneumatology, and asked Mr. Hall to lend me Kippis's edition, in which the references to other authorities on the various topics discussed, are greatly increased. He told me that he did not possess Kippis's edition, in a tone which *then* surprised me a little, as it shewed that he did not highly estimate Kippis's authority. I therefore asked, 'Was not Dr. Kippis a clever man?' "He might be a very clever man, by nature, for aught I know, but he laid so many books upon his head that his brains could not move:" This was to me, who, at that period, devoted much more time to reading than to thinking, an admirable lesson.

A lady who had been speaking of the Supreme Being with great familiarity, but in religious phraseology, having retired, he said—"I wish I knew how to cure that good lady of her bad habit. I have tried, but as yet, in vain. It is a great mistake to affect this kind of familiarity with the King of kings and speak of him as though he were a next-door neighbor, from the pretence of love. Mr. Boyle's well-known habit was infinitely to be recommended. And one of our old divines, I forget which, well remarks that—'Nothing but ignorance can be guilty of this boldness; that there is no divinity but in a humble fear, no philosophy but shews itself in silent admiration.'"

When two or three gentlemen were discussing the question, whether a man of no religion can be a successful minister of the gospel, surprise was expressed that Mr. Hall remained silent—"Sir, (said he, in reply,) I would not deny that a sermon from a bad man may sometimes do good; but the general question does not admit of an argument. Is it at all probable, that one who is a willing servant of Satan, (and that, you know, Sir, is the hypothesis you assume,) will fight *against* him with all his might, and if not, what *success* can be rationally expected?"

DOCTOR PINCKARD

RESPECTFULLY offers his professional services to the citizens of Lexington, and neighborhood. He has, since graduating in 1826, with the exception of the last six months, been constantly engaged in the practice of Medicine in Kentucky, Ohio, Indiana and Mississippi.

Office, Short-street, next door to the office of Oliver Keen, Esq. Residence, Constitution-st. near the dwelling of M. Kennedy, Esq.

All professional calls promptly attended.

Lexington, May 7, 1833—44-6t.

The Hygeian Vegetable Syrup

HAS received the recommendation of many very eminent Physicians in consequence of its being composed entirely of the most salutary vegetable ingredients: and peculiarly adapted to the youth of both sexes. It is known to be a most efficacious remedy in scrofulous diseases and all impurities of the blood; and to renovate consumptive habits and debilitated constitutions from the most depressed and alarming conditions. This agreeable and delicate medicine is absorbed by the Lymphatics, cleansing the blood and acting principally by insensible perspiration. By taking a few bottles in the Spring of the year the system will be so purified as generally to secure the constitution from epidemics, and the diseases incident to hot climates. Sold at the store of Mr. J. Tilford, Main Street; and by Mr. White, Short Street, Lexington.—Price, in bottles $1 50, in pint bottles 75 cents.

Lexington, May 1st, 1833.—43-tf.

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞ Our work shall be executed in the best and most fashionable style.

Lexington, March 27—38-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10, 1832.—15-tf.

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD**, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY

AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.*; and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small: Franklin Stoves, large and small*, beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.

Main-Street, Lexington.

Nov. 14, 1832—20-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.